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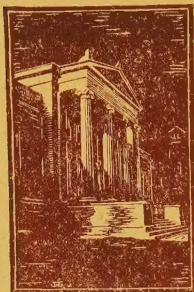
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THE CHURCH
A FIELD OF SERVICE



THE CHURCH A FIELD OF SERVICE

BY

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THE MULTITUDES OF YOUNG PEOPLE
IN AMERICA WHO ARE MY CONSTANT
INSPIRATION, IN WHOSE FELLOWSHIP
I REJOICE, WHOM I TRULY LOVE, AND
WHOM I DELIGHT TO SERVE

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PREFACE

THE purpose of this book is to place before the young people especially the range of opportunities for Christian service which the modern church offers. The first chapter is given to a consideration of the function of the Young People's Society as an organization for service, while the other chapters outline the particular fields which lie within the church. In each chapter the fundamental characteristics are pointed out, methods of organizing the forces are considered, and the various ways in which young people may serve are emphasized.

The work has been done in the rush of a busy pastorate, but not without considerable pleasure. The vision of such a wide field for service at hand, and the consciousness that millions of young people are ready to respond to the call to labor in the Master's vineyard, have been a genuine inspiration to the author. The book is sent forth with the prayer that many young people may see the field whitening to harvest, may consecrate their talents to this divine service, may be a blessing to other lives, and may be used of God to hasten the coming of his kingdom.

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THE CHURCH A FIELD OF SERVICE

I

YOUNG PEOPLE ORGANIZED FOR SERVICE

The Great Movement of a Century

The nineteenth century has passed into history as one of great discoveries and mighty movements. One of the greatest movements was the one for and among young people. In the year 1881 a few young people met their pastor in the city of Portland, Me., and inaugurated the Christian Endeavor Movement. Some ten years later, in 1891, the Baptist Young People's Union of America was born, this being a movement among the young people of the Baptist churches.¹ Other denominations organized their own young people's movements and enlisted regiments in the mammoth army of youthful Christian soldiers. To-day our Baptist young people throughout the West and the South

¹ See the "History of the B. Y. P. U. A.," by J. W. Conley, D. D.

are organized almost entirely under the name of the Baptist Young People's Union, but in the East they are organized quite largely under the name of Christian Endeavor. The movement is the same, however. The fact to be realized is that millions of young men and women are organized for Christian living and service, are under training more or less efficient, and are rallying to high ideals of Christian work.

The Present Status

He who listens to-day hears two voices. One is clear, strong, and hopeful, full of vigor and optimism, and represents the people who are in touch with successful societies, city unions, and the great State, national, and international gatherings. It is the voice of praise and thanksgiving, pitched in the major key, and sings of God and goodness, Christ and love, and the glory of Christian service. It is in view of victories won, undertakings in hand, and the promising outlook for the future.

The other voice, low and doleful, expresses the sentiments of a large number of good people in our churches, including some of our best leaders, who behold the local society dwindling or defunct, who see weaknesses and failures without number, and who have ceased to attend State or larger gatherings of young people. This voice of criticism is pitched in the minor key, and expresses discouragement in view of faithless young people, lifeless

meetings, and apparently nothing in sight but death and burial.

We must not be blind to the fact that young people's work is an acute problem in many a church, so acute that State gatherings are giving time in their conventions and appointing committees to consider what the causes are, and what the cures may be. In some quarters the failure is so apparent that the church is alarmed.

Causes of Failure

Prominent among these may be named: Lack of interest in religion in general by the young people; indifference to opportunity for self-culture and service; devotion to pleasure and the trivial; failure to appreciate the big objective of the society; too many adults in the society; meetings not interesting; the society controlled by a few—the clinch of the clique; the multiplicity of meetings which makes Sunday a day of religious dissipation; demands upon time—home duties must not be neglected; no sense of obligation to win others to Christ; lack of interest on the part of the church; failure of the church to plan cooperatively with the young people for service.

The organized Bible class, which is to be highly commended, seems to be one great cause for the partial or complete failure of the work in young people's societies. The writer knows one church in which there are at least fifteen organized Bible-

school classes among the young people. Each has its officers and monthly gatherings in addition to the Sunday meeting in the Bible school, and there has developed a spirit and a fellowship which make the class the center of church life to those in it.

These organizations have, in addition to officers and teachers, committees which arrange for leading the classes in all forms of Christian activity. Their meetings are more than social gatherings; they study the Bible, Christian ethics, and missions; and as one considers the range of their influence he recognizes in them actual young people's societies, in which the culture of the individual soul is evident and service for humanity real.

Because these young people are so busily engaged in their Bible-class duties and center their church activities quite largely in these classes, enjoying the fellowship of their comrades and friends who associate with them there, they have little inclination or time to take up the work of the regular young people's society. This does not imply that they are disinterested in this society, but that they consider they have one of their own and have not the time to devote to the other. They are not to be forced. To have them work where they like and with whom they like is something to rejoice over. We must not censure them as unfaithful young people because they are not in the young people's society if they are really developing and serving in another connection. To secure their religious training and

service is the objective. The method is not primary.

In small churches there is special danger of the multiplication of organized classes, dividing the young people into separate sets or groups. It is very desirable to have all the young people of the church feel they belong together. The comprehensive young people's society in some churches includes the members of the organized classes of young people's age.

The Distinctive Place for the Regular Organization

If in the development of the Bible school birth has been given to other young people's organizations, which provide religious training and opportunities for service, none should assume that the young people's society has no distinctive function. There is a place for a regular organization of young people in every church, small or large.

It is, however, a place within the church, and not separate from her life. The society should never be another church for the young people quite distinct from the larger body. The young people should move in their work so that they can catch the wider vision and have a part in the whole service of the church, even while they are actively engaged in their favorite society. The members of the society should loyally support the church, identifying themselves with all her big, world-wide interests, developing within themselves a church con-

sciousness. They should study the workings of the church and understand the problems.

Fundamental and Distinctive Ministry

Even in churches where the young people are actively engaged in organized Bible classes and in other societies for missionary activity and various other forms of service, there is a special service for the young people's organization to render:

1. The weekly public meeting conducted by young people, in an atmosphere created by young people, is the place and time for young people to develop power to lead meetings and speak openly for Christ, and perform a ministry of edification and inspiration to others. It develops initiative and latent gifts and brings out the hidden gold.

2. Study courses in the Bible, Sacred Literature, Missionary Conquest, and Social Service have been designed to train the youth for more efficient service. The Baptist Young People's Union was organized with this particularly in mind. The training available here is broader and more thorough than in most of the organized Bible classes.

3. The evangelistic opportunity which the young people's meeting offers is to be recognized also.

4. The possibility of engaging in forms of humanitarian service on a larger scale appears.

Therefore in each church the young people should be together and should study how they may serve Christ and humanity in every possible way.

The Field of Activity

The range of activity of the young people is exceedingly wide. A recent number of the Connecticut "Christian Endeavor Bulletin" publishes a report from the Christian Endeavor societies of the State, giving the different kinds of service which these societies are actually rendering. It is too long a list to publish in this chapter, for there are more than "fifty-seven varieties." It is almost impossible to think of any church, social, missionary, or philanthropic service which these societies have not covered. These young people have proved that they possess the intelligence, power, and passion to do. It is a fair inference that in most churches they would not have done this work if they had not been organized in societies and developed under the leadership of the young people's movement.

The Attainment of Self-direction

Some societies depend almost entirely upon the advice, inspiration, and direction of the pastor of the church. Children, unable to walk alone, they lean upon him for everything, and if he leaves them for a month they get into all sorts of mischief and trouble, and soon manifest signs of despair, if not disruption. Other societies have outgrown their childish ways. They are glad when the pastor can be with them, but they have reached a state of conscious independency and initiative, which enables them to think for themselves, plan their work, and

actually execute it without his help, except in occasional committee meetings and at special crises. In large churches it is impossible for the busy pastor to give much of his time to any single organization, and the consciousness that a department is so efficiently cared for that it really runs itself is a source of great satisfaction to him.

The baseball captain prizes the man who knows what to do and when to do it. The business man has places galore for men who have powers of self-direction and can manage their departments without asking the members of the firm what to do every day and requesting them please to stay near them all the time. Thank God for the young people who have a real desire to reach the accomplishment of self-direction under the leadership of God's Spirit, and thank God for the societies which have attained it. They are vital factors in the kingdom, they make the business of the church effective, and gladden the Father of us all.



Quiz

Outline the history of the young people's movement. What is the present status of the work? Name causes of failure. Tell of the organized Bible class in relation to this matter. What place has the regular young people's society? What is the society's fundamental ministry? What is the range of activity? When is a society mature in usefulness?

II

THE FIELD OF PERSONAL RELIGION

The Church's Business

Jesus sent his disciples forth to make other disciples. As the Father had sent him, so he sent his men. He put his spirit in them, and gave his word to their lips. The divine forces which are operating in the world toward securing the kingdom of God on earth are working through spiritualized personalities; that is, human beings whose moral natures are energized with the Spirit of God. Human personalities are made channels for the flow of the spiritual forces of the universe. To keep these channels clear and to multiply them is the business of the church.

Every Member's Business

Each church is made up of people. It includes a pastor, official boards, various committees, designated workers in the several departments, and the general membership. Now the question arises, who is expected to engage in this distinctive work of winning others to a confessed loyalty to Christ and his program of life? Not only the pastor, not merely the few who feel as if they ought to do it

and manifest an aptitude for it. Every member of the church should be enlisted in it. It is said to be a rule in Korea that only those who have won others to Christ shall be received into membership. This may be an unwarranted test to make of young people; but each should understand as he enters the church that the work of interesting others in personal religion has a large claim upon him.

There should be some elimination in our lives. While we must do many things, we ought not to leave undone the most significant. The enlistment of others in the service of Christ is too important to be left out of our activities or to be relegated to second place. The fact that it is omitted explains why so few are received on confession in our churches.

Doing Our Duty or Accepting Our Privilege

Others are doing this personal religious work; why not we? We perhaps have thought that they were specially inclined toward it and had no difficulty or hesitancy in it. But the truth is that most Christians are doing it because a sense of obligation rests upon them, and they resolve to do their duty and not wait for inclinations. If they waited until they felt just like it, they would probably never do it. We need a surer guide than our feelings. John Wesley, in his journal, writes:

For these two days I had made an experiment which I had been so often and earnestly pressed to do—speaking

to none concerning the things of God, unless my heart was inclined to it. And what was the result? Why, (1) that I spoke to none at all for fourscore miles together; no, not even to him that traveled with me in the chaise. . . (2) that I had no cross to bear or take up, and commonly, in an hour or two, I fell fast asleep.

Love for others and naturalness in talking about the deepest experiences of a common humanity ought to relieve us of this idea that it is an arduous task. Talking religion ought to be as natural and easy as breathing. Should we not breathe religion deeply and all together, rejoicing in the presence of God, whose Spirit is in us and in whom we live and move and have our being? Let us make religion more natural and humanity more spiritual. When we do this we shall know that Jesus is in the midst.

The Field which is Before Us

Where shall we secure these new recruits, and how? Jesus said, "The field is the world." As far as the eye can reach, no matter where one goes on this earth, there is a field of humanity to work for religious harvests. In every city or town it is the same. The Christian laborers have been sowing seed for nineteen hundred years. The fields are white to harvest. Happy is the one who with faith in God and in man steps into the field confidently swinging his scythe of truth, and gathers another sheaf which shall be used to replenish the life of

the church and to make real her sustaining power in the world.

The field in and around the local church is particularly fruitful. Here the Spirit of God has been applying truth very directly, and the people who associate with the church are among the most responsive. Young people should work with young people, and by sexes. It will pay to follow this rule rigidly. There are always numbers of young people among the church congregation who may be won to Christ; many whose indifference is only feigned, others who are anxious to be helped religiously, and very few so hardened that they cannot be reached.

The Personal Touch

No method is more effective than that of personal work. Jesus and his disciples used it. (John 4: 17-29; 1 : 40-42.) In the material world the personal harvester is passé, but not so in the spiritual. Not by machinery, but by what you, the Christian, say, and do, and are, is your friend, or neighbor, or the person whom you have been unconsciously touching, won.

Young People and Personal Work

The young men and young women will naturally be thought of as those to whom this paragraph applies. To them personal evangelism should be one of the important activities of life. Windows of

their minds will be open to regard the people about them as possible associates in Christian living and church-membership. Not only in church services, but in social life and in business activities, they will be alert to find persons who are at heart Christians, or who may be brought to public confession of Christ. From them hands of sympathy will be reaching out to those who are in evident religious and moral need, and leading such to the fountain of religious inspiration and strength. Friendly to the stranger, neighbors that make the name a charm, faithful and strong in Christian behavior, they will be an invitation, penetrating and compelling, to taste and see that the Lord is good.

But even the boys and girls have opportunities here. Children have keys to their fellows' hearts. What the child does and says spontaneously, because his soul is full of love for Christ, alive with enthusiasm for that great Master, not because he has been instructed in some set method of evangelization, is often strikingly effective. Yet for these boys and girls the young people's society will be a school in which the idea of using self for Jesus' sake must be absorbed, if only those in charge see that the meetings have a proper atmosphere of thought and spirit. The young member will grow to feel that his conduct and character are part of the assets of Christianity, his words and deeds and personal meaning are a portion of the working capital of the church.

Among the more mature members of a society, those who form what may be called the graduating class, there may be organized a group of special students of evangelism, persons who by their gifts are adapted to be personal workers. A teacher, using as a text-book, "Catching Men Alive," by Trumbull, or "Recruiting for Christ," by Stone, may meet this group every week during a few months of the year. Thus out of the society may come trained helpers who will recruit the forces of evangelistic endeavor in the regular services or on special occasions.¹

Service Through Prayer

Of special value in preparation for service in the sphere of personal religion is prayer. As the members of the society learn from study of the Bible and of biography, the greatest preachers have been men of prayer. The workers most effective in advancing Bible religion have been men who realized within themselves a propulsion proceeding from the prayers of faithful colaborers. The apostle Paul asked the prayers of the brethren that utterance might be given to him, Christ's ambassador in bonds, that boldly he might speak as he ought. (Eph. 6 : 18-20.) From prayer Jesus came to his day's work of grace, and his work was with power. In particular, prayer for others fills one

¹ See the author's book, "Practical Ideas in Evangelism," Chapters VII and VIII; also "Introducing Men to Christ," by Weatherford.

with forceful meaning as a messenger of religion. If, as Paul says (2 Cor. 3 : 2, 3), Christians are the epistle of Christ, "written not with ink, but with the Spirit of the living God," then that letter becomes charged with its searching, winning significance as the Christian is through and through saturated with the spirit of interest in others' religious good, so that, in private as well as in public, his soul lifts itself in intercessory petition. Hence the importance of the young people's prayer-meeting, and of cultivating the habit of hearty participation. Getting together in prayer signifies the release of spiritual energies for the good of the world; such exercise of the soul is the dynamic of evangelism. Praying young people are serving, saving young people.

Enlarging Possibilities of Usefulness

The young people have thus a noble objective. Personal religious development, Christian growth, is to fit them to help others become Christian. Before them are opened doors of entrance into cooperation with the pastor and his helpers in evangelism, and in building up Christian character. The natures of regular and of special services will become clearer, and the possibility, the duty of one's own participation in these services will be recognized. Morning service of worship, with preaching adapted to the edification of church-members; evening prayer and praise, with a message directed to

win people to open confession of Christ; evangelistic meetings specially appointed at certain seasons; the after-meetings of closer personal touch between Christians and inquirers; open-air services in the summertime, on the church lawn, or in some other advantageous spot where the unchurched may be brought within hearing of gospel preaching and songs—all these will be understood as affording opportunities for growth and for service, and into some of these opportunities certainly the growing young Christian will enter as he matures and finds his adaptations.



Quiz

What is the great business of the church? Who in the church are responsible to do it? Shall we think this duty or privilege? Where is the field of work? Describe the most potent method. How may young people do personal work? How will prayer increase our service? What is the great objective?

III

THE FIELD OF THE CONGREGATIONAL GATHERINGS

How commanding in simplicity is the picture of the gathering of the first disciples of Jesus as they met in the upper room for prayer and conference so many years ago! The Christian congregation of to-day is the result of the evolution of the assembly of those early days, as the followers of Christ have naturally come together to express their love for and loyalty to their Saviour and Lord.

The Church Gathering Essential

The church has arisen in answer to men's needs. The congregational gathering is a natural expression of church life, and as such has an important and distinctive ministry to perform. It is, first of all, a real help to worship. Oliver Wendell Holmes once made the following remark:

I am a regular churchgoer. I should go for various reasons, if I did not love it; but I am fortunate enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. For I find that there is in the corner of my heart a little plant called reverence," which needs to be watered about once a week.

There is a sad lack of reverence in the world. The church gathering justifies itself as a means to keep alive and to develop the worshipful, reverent spirit.

Man needs the ministry of the church gathering that his deepest nature may be fed. Not simply brain and muscle is man. He is a soul. The constitution of every one of us demands something more than intellectual or physical food. "Man does not live by bread alone," said Jesus. At the church service, in many ways, in meditation upon some religious theme, in quiet common prayer, in the devotional reading of Scripture, in Christian song, and in listening to the message of truth, which is adapted to give man spiritual help, the culture of the soul is secured. To stay from church is to miss just that ministry. No other congregational gathering so truly and efficiently performs this function. In the rush of life, after six busy days in the counting-room and in pleasure, man naturally hungers for this food for his soul. Without it he will never be the person God meant him to be. Jesus went into the synagogue on the Sabbath Day, and we shall do well to follow him.

The church gathering keeps before men the ethical standards of Jesus. The moral ideals of humanity need constant examination in the light of Jesus' teachings. People become careless, and ought to return to the house of God each week to have the clock of conscience tested. The church

gathering supplies cheer and inspiration to millions immersed in the fierce struggle for existence. There are heartaches and burdens without number. In every town and city are the discouraged. Sin is a fact. Its demoralizing power is all too real. Man needs the congregational gathering to cheer him up and to help him realize the power of God to win.

The Highest Motive for Attendance

The critic within and without the church has been free to express his opinion as to why church-members attend the public service, and has given such reasons as the following: It is fashionable in the community; pressure is brought to bear upon them; the eloquence of the preacher attracts them; they are entertained with fine music; they have new clothes; they want new customers; they want to be popular with their set; they wish to meet people socially. There are, however, millions of good people who have higher motives than these for attending church, and there are many who possess the highest motive, which is service—not to be served, but to serve. The congregational gathering is open to the public that it may minister to all people. Worship and service go together. We read in Exodus 28 : 33, 34 of the pomegranates of blue and the bells of gold that were placed on the robe that Aaron the priest wore as he went in unto the holy place. Shall we not think of the bells as signifying worship and the pomegranates service,

and both important in the holy ministries of the religious gathering?

Attendance as a Service

The ministry of one who regularly walks to church by houses where the people are not church-goers is larger than one thinks. His faithfulness calls the attention of others to the church gathering. It reminds them of soul needs and the higher life.

Securing Attendance

We serve others as we invite them to attend. The mere invitation acts as an inspiration and reminder. But to secure their attendance signifies greater service, for the hour will be one of real ministry to them. It will be recalled that Dwight L. Moody, when he was a clerk, living in Chicago, rented an entire pew in the church building where he attended, and filled it with young men each Sunday. Maintaining the congregational gatherings supports the preacher in his ministry of gospel truth, and therefore he who attends makes it all the more possible for the minister to serve mankind, and he who brings others enlarges the ministry of gospel truth.

Participation

We serve others as we participate in the spiritual activity of worship in communion with God and

in fellowship one with the other. That is, we produce something by participating which actually ministers to the person in that congregation who particularly needs the inspiration and help of the service. We create an atmosphere which is as necessary to his inner self as oxygen is to his physical lungs. One may say that he can worship alone out in the open and get as much good from it; but this is psychologically impossible. One needs around him the presence of a company of aspiring ones. In such association, as nowhere else, the lonely worshiper finds what he needs and by the one who attends church with practically no thought of worship or desire for soul culture, the power of the many, as they exercise their spiritual beings in noble thoughts and deep breathings of soul, will be felt, though he may be listless or irresponsible.

But this service presupposes a preparation. There must be first a spiritual conception of church-going. We no longer refer to it simply as a habit, or a duty, but as a delightful ministry. This can be accomplished only as we make sure of bringing something to the service. Be not religious paupers, unfed and starving, but rather possessors of the riches of His presence and able to make a real contribution to the vitalizing forces of a great congregation. As we enter the doorway and take our places, there ought to be some addition to the spiritual life of the gathering. We should help make it a rendezvous for goodness, high thinking, and love.

If all young people would come in the attitude of prayer, seeking thus to contribute something to the spiritual power of the gathering, no stranger could enter, no wayward soul could find a place there, without feeling the touch of the divine. The atmosphere would then quicken religious longings; for it would be charged with divine electricity.

Punctuality

Punctuality in church attendance has been on the decline, and to-day the bane of our church life is the laxity of church-members in particular in this important matter. This is most serious from any point of view, but especially from that of service. What possible service can one render through the congregational gathering if he habitually takes his place in the pew when the hour has half passed? He is not in the mood to serve, he has not the composure and spirit to contribute much of anything but bodily presence to the strength of the gathering; perhaps he has hindered others in their worship and meditation. Present in time to hear the sermon, none the less he has missed the vital function of the congregational gathering. Young people, have you excuse for being late?

Courtesy

Courtesy from the business point of view is tinctured more or less with the thought that it

makes and keeps trade. The clerk is courteous that he may make the business a success, although there are some who are naturally courteous and who have higher purposes in showing it. In the church let us think of courtesy as a method of service. It is certainly essential to practice of Christianity. Simple, it may be, but great issues have depended upon it in many a case. It is not hard to be kind and to smile, and to extend to strangers those little marks of attention which mean so much, and every person who attends church should see to it that this work is done, and done beautifully. To grow in courtesy is to have the Lord's own beauty appear in us.

Decoration

Brightness and beauty belong to the things of God. The spirit of Christ does not demand the uninviting as a place of abode. The artist is a minister in the church edifice as truly as the preacher. The worshiper is not asked to consider love for loveliness as a secular trait, and advised to leave it at home when he enters the church building. He should not be obliged to overcome the ugliness of the place in which he worships before he can give special thought to things of the spirit. His esthetic sense is a divine one, and should be catered to. The work of the Flower Committee is ministrant here. The young people should furnish the church with its Flower Committee, and render

faithful service in this office, offering themselves, not waiting to be asked.

Ushers

One of the most important services that young men can render in connection with the public gatherings is that of ushering. While the older and official men of the church may usher at the morning service, young men are needed for the evening service. The position demands the best. The qualifications of an efficient usher are that he be regular and punctual in attendance, neat in appearance, gentlemanly in bearing, courteous with all, patient with the uncouth, particular with strangers, pleasant and cordial with everybody, painstaking in details, reverent at all times, observant of propriety in seating the people.

Nursery-maids

The young women may render a valuable service by taking charge of the nursery for babies and small children during the services so that tired mothers may sit quietly and enjoy the preaching. This should be arranged for by some competent young woman and cared for faithfully by young ladies in turn.

Reception Committee

At the evening meeting there should be a Reception Committee composed of young people whose

business it is to welcome young people to the service and invite them to come again. On rainy days the young men should arrange for the umbrellas to be checked in the vestibule.

Ventilation Committee

Some young man who is sensitive to bad air, who knows how to equalize drafts, and really understands how to ventilate a room, should be appointed by the church to regulate the atmospheric conditions at each service. He could do a work of great value, and save many a congregation from drowsiness, even prevent disease and death.

The Young Worshiper's League

Here in America we seldom see any considerable number of boys and girls at our church services, and this fact is greatly to be deplored. To all appearances we have been satisfied if we could get one-half of the boys and girls in our country to attend Bible school, and have monopolized the church gatherings for older people, apparently not even imagining that the church service was for the children at all. Herein is a grave mistake. The boys and girls need just that which the church gathering can give them. They need to be trained in worship and reverence, and the earlier the church begins to do this the better. They are to be the church leaders in the next generation; how will they be fitted for this task if they do not begin to

appreciate the function of the congregational gathering in early boyhood and girlhood? If we train the young to make the Bible-school service their only church service, we must not expect them to appreciate the regular gatherings of the church or to be faithful in their attendance. They will need a revolutionary conversion to secure their devotion in later years, if they do not get into the habit of going in early life. Thousands are taught in the Bible school who never attend the church services, never even enter the church.

Remedy may be found in organization and maintenance of a Young Worshiper's League, the young people cooperating with the pastor to make the movement a success. If no league is organized, then arrange to have credit given each Bible-school pupil for church attendance. In some schools this is done each Sunday, and a record is kept of all scholars who attend church. This should be emphasized and stimulated by the teachers. Once a month have a hymn from the Junior Congregation, as this gathering of boys and girls is called, and let the pastor give them a five-minute talk. It may be best to do this every Sunday. Have a certain part of the church auditorium set apart for the boys and girls. Have junior ushers to greet them and seat them, and to take up the collection. Efficient young people should take charge of this. Begin with a family day. Inspire parents to attend with their children. Do not try to force the child to go

to the church service. One voluntary attendant is better than two compulsory ones.

The Midweek Gathering

This important gathering of the church supposedly claims the attendance of all the church-members, and at the same time is open to the public. To most people nowadays the principal work this meeting affords is that of making the effort to attend. To these it is an arduous task, but only because the opportunity of the meeting as a field of service is not appreciated. We need a new vision of its function and a new conviction of our privilege to contribute to its power. Let any one go to it in the proper spirit, prepared to make his contribution to it, and its reflex influence will be mightily felt and will enrich the soul beyond comparison. The young people should be at this service in large numbers to render service. This service will be one of:

Song. Given an efficient pianist and a leader of music and hearty participation in song, there is a genuine and important inspirational service rendered to those present.

Prayer. As souls really pour out their hearts in prayer in silence or while one leads, there is a conscious uplift experienced in the inner nature which actually accomplishes a spiritual service.

Exposition. In this meeting the pastor simply gives a brief exposition of some religious truth, and then each is asked to make his contribution of

thought to the interpretation of it. There are few churches where there are not some good thinkers and students, who, if they would take time to study up the subject beforehand (for, of course, it has been announced), could interpret to edification the passage of Scripture or the subject which is to be discussed.

Testimony. If church-members actually live with Christ and seek to do his will each week, they will have some experiences worth telling to others, and the telling of these experiences will warm their hearts and actually minister to those who attend. The best exposition of religious truth is religious experience. The rehearsal of this experience has a function in building up and inspiring others. God may be real in our lives and make every week a time of some new vision or joy through experience.

Fellowship. Each person has some distinctive characteristics which make him able to enrich the lives of others. As these gifts are developed and used, his life makes a contribution to another, and mutual contribution makes a rich mutual fellowship. In fellowship we touch each other, and the touch of gifted personality always leaves something with the one touched. This is a preeminent function of the midweek meeting. We owe what we have to others. Not to render this service is sinful. The young people in any church may contribute largely to this meeting, and in return find it a means of genuine culture to their own soul life.

Quiz

Of what is the Christian congregation to-day the outgrowth? Why is the church gathering essential? Name the motive for attendance at church. How is attendance a service to others? What may be said of the value of punctuality? How does courtesy help? In what ways may young people serve? What are their opportunities for service at the midweek gathering?

IV

THE FIELD OF EDUCATION

The Church a School

The church is the great center of religious education. Other institutions share in this office to a degree. Religious training is a primary work of the home. In large and small colleges the curriculum, giving place for philosophy, ethics, economics, Bible study, and comparative religion, affords the student more or less religious instruction. Though we have supposed that Church and State were entirely separated, and that religion could not be taught in the public school, to-day our schools are full of the spirit of religion, moral education is real, and indirectly, inevitably, religion is inculcated. But of all institutions the church is charged with the duty of teaching and training men religiously. She is committed to the educational process by her Master Teacher, who told her to disciple the nations. To train men and women broadly and deeply into religious bigness and for religious service is the task of the church workers. This implies more than getting people into the church; it means developing them into seniors in religion, who will do their life-work well.

The Sunday-school the Great Field

How extensive is this field we may realize when we consider that there are three hundred thousand schools in the world, and thirty million officers, teachers, and scholars, and this army is growing at the rate of a million members a year. Particularly the department of the young, it should include all the adults as far as possible.

The Equipment for Service

Since the Sunday-school performs so important a part of the educational ministry of the church, it should be as finely and as thoroughly equipped as possible. Internal arrangement of the building will differ, but controlling the design should be the idea of educational service. Equipment should include tables, maps, planetary globes, and a stereopticon outfit with a permanent screen on the wall. A well-stocked library is indispensable, containing not only story-books for the children, but study books for the teachers and officers and for special classes.

Organization of the School

No longer is the Bible school a haphazard affair. It must be organized in adaptation to its purpose. The pastor, as president of this college of religion, and the educational assistant, if the church be large enough to have such an officer, will together lay out the plan and develop its working.

The school will, of course, be graded. The day of the heterogeneous school, organized with no thought of adaptation to persons of different ages, is gone. Cradle roll, kindergarten (under five), primary (five to ten), junior (ten to fourteen), intermediate (fourteen to eighteen), adult (eighteen and above), and Home Department will be the great divisions.

Breadth of Curriculum

In early days the Bible-school curriculum was a very limited one, but to-day we are including subjects which have to do with the physical, social, and vocational development of man, as well as those which pertain primarily to the spiritual. In all courses the grand objective is to lead the individual into Christian experience, through personal knowledge of Jesus Christ, and a life of actual service in his kingdom.

The school may become a veritable college, with a curriculum covering the following subjects: Bible study, church history, church-membership qualifications, missions, social service, civic responsibilities, liquor problems, physical betterment, and sex hygiene.

Preparation to Serve in the School

Workers, and especially prepared workers, are needed. Service will be voluntary, but the volunteer will not willingly be inefficient. Every up-to-date

church will provide opportunities to prepare. A course of instruction, which should be as comprehensive as possible, will be made available. It should include:

(a) *Bible Study*

1. The Bible Readers' Course in the Christian Culture Courses.

2. Supplementary reading about the Bible, especially such books as "The Origin of the Scriptures," by Marcus Dods; "God's Message to the Human Soul," by Watson; "The Bible in Modern Light," by J. W. Conley; "The Bible Message for Modern Manhood," by Craig S. Thoms; "The History of the English Bible," by Pattison.

3. The course in some class similar to the one conducted by Dr. W. C. Bitting at the Second Church, St. Louis. That is, a special class under the leadership of the pastor.

(b) *Mission Study*

1. The Missionary Conquest Course in the Christian Culture Courses.

2. Other mission study books as printed each year.

3. Great missionary movements. "Epoch-Makers," by Vedder.

(c) *Sacred Literature Study*

1. The Sacred Literature Studies of the Christian Culture Courses.
2. Other supplemental literature as obtainable.

(d) *Church Study*

1. Church History. "A Manual of Church History," by Newman.
2. Church Polity. "A Baptist Manual," by Soares.
3. Church-membership. "The Next Step," by Jefferson.
4. Church Development. "Building a Church," by Jefferson; and "The Church of To-day," by Crocker.

(e) *Theological Study*

Every worker in the Sunday-school should have some knowledge of the fundamentals of theology. "Things Fundamental," by Jefferson; and "The Main Points," by Charles R. Brown.

(f) *Pedagogical Study*

It is exceedingly important that one make a scientific study of child life. There should be a course on this subject in each church. "Practical Pedagogy in the Sunday-school," by McKinney.

(g) *Christian Life Study*

Prayer. "The Practice of Prayer," by Morgan.

Ethics. "The Ideal of Jesus," by Clarke.

The Teacher-Training Class

It is assumed that each church has such a class under a competent instructor. One is hardly eligible to teach unless he has developed fitness through this or similar training. In addition to the work of the class, opportunities for study in summer conferences (such as Silver Bay, Lake Geneva, and Chautauqua) should be accepted.¹

How Young People May Serve

The working force of the Sunday-school is largely volunteer. Great reason has the church to feel pride and thankfulness because of her army of unsalaried, yet faithful Bible-school workers.

Opportunities for service by young people are many:

1. Faithful attendance in some class.
2. Securing the attendance of others.
3. Presiding at the piano. In a large school under departmental arrangement, several young people are needed to do this work. Music is educational. Each department demands special adaptations of

¹ Books on teacher-training can be supplied by the American Baptist Publication Society.

music. The pianist who fits himself for his work becomes invaluable.

4. Leading in the song service in the general session or in the departments. A competent young man in charge here may make the air electric. He should study hymnology, know the best books, be in touch with publishers, have special songs for special occasions. Such a young man will be a joy and a power to the school, and may render a service which will make his own heart glad. Putting science and vim into his work, he may lead the school in real praise to God.

5. The positions of departmental secretaries and assistant general secretary of the school. Here business ability is particularly valuable. Young people of office life are especially adapted for the work.

6. Operating the stereopticon. Rightly used, the stereopticon is of untold assistance, and young men with a genius for such work should give themselves to it. The lesson may be illustrated, facts of Christian history or of present-day mission work may be vividly set forth, the faces of teachers and workers and prize-winners may be pictured before the school. On a special Sunday a moving-picture film may be used.

7. Maintaining and developing the library department; an arduous task, but one that repays. If the shelves are filled with readable, serviceable books, including a special list for the workers, those

who labor here should know that they are rendering an incalculable service to one and all in the church and school.

8. Maintaining and developing the Home Department. To have an efficient and faithful superintendent, with an able company of assistants, who conscientiously visit the people unable to attend the school, is occasion for large joy. These workers serve a constituency which is often neglected. Young women may labor here effectively.

9. Maintaining and developing the Cradle-roll Department. It is only in recent years that we have made much of this department, but it is worthy of special notice. The young women who keep the cradle roll of births, call at the homes, meet mothers, and manifest an interest in them in many practical ways, are more than recruiting scholars for the Bible school; they are performing a service which is far-reaching and more than ordinarily beneficial.

10. Probably the greatest service in connection with the Sunday-school is that of the teacher. Without him education would be impossible. Around his personality and ability circle the life and success of the institution. Young people should aspire to teach and offer to teach. There is a large field for them in the kindergarten, primary, junior, and intermediate departments. Choice of place will be determined not so much by relative importance of departments as by fitness of the

individual. Natural liking for boys or girls or the smaller children may be an index to aptness. It is a good thing to test oneself in some department. There is usually a demand for young people to teach; few schools have too many teachers. Even if full preparation is lacking, young people of genuine Christian purpose and life may begin teaching and continue their studies as they teach. Given a real religious experience, love for Christ, love for others, and a purpose to serve, and any young man or woman may begin. In case there is no class to teach, there should be an effort to find a few new scholars with whom to begin a new class.

Positions that Young People Should Aim to Fill

The Sunday-school offers much for the future of young people also, positions which they may have as they grow more efficient. For instance, the position of superintendent or assistant, of secretary, or of head librarian, or of departmental superintendent, is possible to young people who have ability. In fact many young people ably fill such positions now. Young men and young women should have ambitions in the Sunday-school service. They should aim to be worthy occupants of most responsible positions, realizing that no offices in the church are higher or more important. Instead of thinking that the management of a Sunday-school is something to shrink from or to accept as an irksome duty, well may they consider themselves

honored by God and his people if they are allowed to share in management of such an institution in which leadership demands consecration of the broadest sympathies, the truest culture, and the greatest genius of mankind.



Quiz

What has the church to do with education? What is the great center of such work in the church? Describe fitting equipment for a Sunday-school. How should a Sunday-school be organized? What should be studied in the school? How should the young people prepare to serve? Name ways in which young people may serve. What positions may they fill when fitted?

V

THE FIELD OF THE BOY AND GIRL

THIS is the age of the child. God's gift, God's offspring—in the child is hidden the destiny of humanity. He holds the key of the future home, of the church, and of national life. For this reason men study the child with intense interest. The genius of humanity, made potent by love and intelligence, is focused upon the child for his sake and the world's sake. Together with the home and the State, the Church is alive to the situation. Nowhere can young people serve to greater advantage than among the juveniles.¹

The Rights of the Child

Children are here because of no volition of their own. But this does not imply that they have no rights.

They have a right to be well born. Sound body, untainted blood, brain with light undimmed, soul ready to respond to God—this is the heritage the child of to-morrow claims from to-day.²

¹ Literature may be had from the National Child Bureau, Washington, D. C.

² See "The Rights of the Unborn Race," by E. B. Pollard, D. D. (American Baptist Publication Society); "The Right of the Child to be Well Born," by George E. Dawson, Ph. D.

They have a right to be well housed. It is a sin to thrust them into a cold world without home comforts. Each child should have warmth, light, air, room to roam.³

They have a right to be well bred. The soil of souls should be enriched, and nurtured from babyhood up. They should be trained in those refinements which are indispensable to their best development.

They have a right to be well educated. At present only a small proportion of boys and girls receives the full advantage of high school and college. Education should fit the children to use themselves, body, mind, and soul, as sharers in the world's work and in the world's results of material and spiritual profit. It should lead them to live for to-morrow, to grow themselves, and invest themselves, so that in days to come their children shall gratefully and proudly recognize them as parents.⁴

They have the right to be well sustained. Many grow up in homes of poverty. The future parents of the race are often half starved. They are like little animals thrust into a heartless world, with little or no provision made for their care.

They have a right to be well amused. Time and place for play are due to every child. Among the

³ "The Survey Magazine," 105 East Twenty-second Street, New York, N. Y., gives facts as to housing children.

⁴ Books for boys: "Wild Oats," by James Oppenheim; "Almost a Man," by Mary Wood-Allen. For girls: "A Day With the Flowers," by Edith M. Lowry; "Almost a Woman," by Mary Wood-Allen.

well-to-do this is arranged for, but among the very poor it is not. Our playground leagues are providing for it to-day. But the home is the best place for play. Parents and older young people should take time to arrange for this and participate in it.

They have a right to be well fitted for life. How one is to live it depends largely upon how he is fitted for it. A child may ultimately win his way to success in spite of a mind untaught, a hand unskilled, a will undisciplined. But not so many would go down to failure if preparation for life's work and battle were given them.

Working the Soil of Childhood

Believe in God, and believe in man, the man in the making. Approach the soil of childhood, confident that the seed of the kingdom is adapted to this ground, and that the Spirit of God can breathe upon the field so that it shall bring forth most satisfying harvest.

Work this soil scientifically—it is too precious for unintelligent farming; no place is here for ignoramus, trifler, or bungler. Study the child from the point of view of psychology and pedagogy.

Work it fundamentally; that is, deal with the deeps of the child's nature, break up the subsoil; find the heart with the truth of Jesus, and make it ready to produce growths and blooms of joyous, wholesome boyhood or girlhood.

Work it opportunely, that is, early; not only

should we be up at dawn, at the first break of the light of intelligence in the child, but a long while before; yes, somebody's thought for the child's body and soul ought to have taken shape in noble action a hundred years before the child is born. Father and mother should so treat their little one as to be able to present him to the influences of school and church with the process of religious development well advanced.

Work it specifically. As the soil of earth reveals distinctive possibilities, so the soil of childhood manifests particular capabilities. We should labor to grow varieties of humanity, as the fields and gardens produce the different forms of vegetable life.

Work it inclusively. The child is spirit, and more. He has a body as well as a heart. His body is sacred, for it is the temple of the spirit. He should be led into knowledge of his body and of the laws that govern it. His life is religious in all its phases. No part of it should be left uncared for.

Work it faithfully. This implies intensive cultivation, to get out of it all there is in it. Faithful tilling of the soil means potentialities developed, moral disasters averted, and largeness of harvest assured.

The Acreage of the Boy

In the midst of the extensive field of humanity is a vast region of undeveloped soil—the acreage of

the boy. In the United States there are ten million boys of school age.

We should be able to judge discriminately of the ingredients of the soil of boyhood. We should understand why there is poor soil in some boys and good in others. Let us judge tendencies intelligently, appreciating the fundamental spiritual nature of the boy and the why of his moral obliquity. Every boy has the capabilities of spiritual and ethical fruitage in his life. But let us indulge in no foolish and empty platitudes about the soil of boyhood in the face of facts. There are low, filthy, sensual, mean, lying, cheating, and untrustworthy boys by the thousands in our land, without a doubt. Conditions in some schools in our country are quite alarming. Only recently a school-teacher made complaint that the boys in her school were "awful," and she mentioned their sins—gambling, drinking, and other vices. Every boy would cheat; not one could she trust when her back was turned.

Yet even with such facts before us, we are ready to declare, with Judge Lindsay and a host of other workers among boys, that even the worst boy soil has possibilities of goodness, and every boy may be made into a noble man. In Kentucky a boy of nineteen committed murder and was sentenced to be hanged. Just before his execution he was asked if he had anything to say. He answered, "I think I would have been a better boy if I had been taught how."

Organization Preparatory to Tillage

The young men should make a study of boy life in view of work with them. There should be a canvass of the boys in the neighborhood. Know how many there are in your city or town and what temptations they meet. For instance, in Rochester there are twelve thousand boys from twelve to eighteen years of age, three hundred and forty saloons, ninety-one pool-rooms and forty bowling-alleys connected with saloons, and only five churches with club and game rooms. What do you know about the boys of your town?

Recently nine hundred and thirty-three boys were asked their hobbies. The answers included about everything imaginable. The largest percentage for any one pastime was seventeen per cent, and this was for reading. We should aim to help the boys through their hobbies. Our hobby should be the boy's hobby.

After making the canvass of the neighborhood and Sunday-school, two young men may meet and formulate plans for some organization best suited to the boys in the locality. Other young men, in consultation with the pastor, may be invited in as an Advisory Committee. Some one of the following organizations will probably commend itself:

The Boy Scouts

This is a world-wide movement among boys, which was inaugurated in England under the

leadership of Lieutenant-General Baden Powell. The Boy Scouts of America is a corporation formed by a group of men who are anxious that the boys of America should be built up in all that goes to make good citizenship and character. It has a national council, with headquarters at 200 Fifth Avenue, New York City. Its handbook is a most interesting volume of information concerning the scope of the training given the boys and the various features of the movement. Its minimum emphasis upon militarism is to be highly commended. It needs a religious foundation, and the church may supply it.

The Greek Fraternity

The Kappa Sigma Pi, or the Modern Knights of Saint Paul, is an organization of boys which appeals to the older ones of high-school age. A college man should be secured to manage this society. It ought to be an excellent training-ground for Christian college men, and it should lead many a high-school boy into college. This organization is suitable for boys between the ages of sixteen and twenty.⁵

The Nature Club

Sometimes a simple organization with the sole purpose of nature study is most satisfactory. The

⁵ Literature concerning this may be secured from Saint George's Church in New York City.

study of birds, animals, rocks, flowers, etc., will lead to the deepest religious considerations.

The Young Men's Christian Association

The threefold work of this organization for men and boys is well known. It is spiritual, mental, and physical. The young men workers interested in boys should consider the local Christian Association as an organization of the church with special reference to boys. There is no need of duplicating it in every church. Use the equipment of the Christian Association for your boys as much as possible. Urge them to unite, and meet them once a week or oftener at the building. This is what the organization is for.

Growing Specialties

It is to be assumed that Christian workers will endeavor to grow Christians, but there are special kinds and forms of service to which we should direct the boys:

(a) *Growing preachers.* Recently a pastor's assistant, who teaches a class of boys of the age of sixteen, told of his success: "I have secured three preachers from my class." He had been praying and laboring specifically. The tendencies were developing. He was making it a point to visualize those tendencies, and his efforts were rewarded.

(b) *Growing editors.* In that same class of boys is one who reveals the genius of an editor. Bap-

tized at the age of twelve, he had then given little evidence of the bent of his mind and the capabilities of his soul. Three years later he placed in his pastor's hand a monthly magazine entitled "The Boys' Companion," a booklet of twenty pages, printed in excellent style, and revealing in editorials, stories, and general subject-matter a pleasing degree of ability. He is the editor, writes many of the stories, and with another boy manages the business. They charge five cents a copy, and sell it all over the city.

(c) *Growing leaders.* In every crowd of boys there will always be one or more who will manifest the ability and tendency to lead. This is to be considered a mark of genius and a gift of God. The history of civilization and of Christianity is the history of leaders. As boys move in "gangs" socially, they move in "gangs" religiously. The boy with power to lead is to be a mighty force for good or evil. To direct his genius to high ideals and Christian objectives is a task worthy of our best efforts.

(d) *Public servants.* State and Church are not to be separated entirely. Politics and religion are to be one. The call is for young men to take their places in office as public servants and serve the larger humanity. We must grow the boys into young men with such aspirations and convictions, filled with the mind and spirit of Christian patriotism. Each worker with boys should aim to make

all his boys conscientious and intelligent citizens, and to grow statesmen who will some day stand as prophets of God to lead nations.⁹

The Garden of Girlhood

The soil in this garden is in general very productive. With faithful cultivation it will produce almost any variety of Christian grace that the worker desires. Under normal conditions easily worked, at times it presents a hard lump which remains obdurate, but not often. In many homes it is sinfully neglected; the church has been none too careful of its cultivation. The call to the young women of our churches is to work this soil of girlhood well. To develop girlhood into wholesome maidenhood and noble womanhood is a divine task; young women should respond to it enthusiastically. It goes without saying that a personal love for, and interest in, these girls is essential to successful labor with them. Cultivation of a girl's personality may often proceed with great advantage through work done in an organization.

The Girl Pioneers

This new organization in connection with the church, and one to be commended highly, is designed to help the smaller girls, and is rapidly

⁹ Read "The American Spirit," by Oscar S. Strauss; "That Boy of Yours," by J. S. Kirtley; "The Minister and the Boy," by Hoben; "Training the Boy," by McKeever; "Brothering the Boy," by Raffety.

spreading. Its motto is "Brave, honest, resourceful." The Executive Board has issued a pamphlet which gives instruction to Girl Pioneer Commissions, Directors, and Local Councils.

The Camp Fire Girls

This organization for girls above twelve years of age is conducted to show that the common things of daily life are the chief means of beauty, romance, and adventure; to aid in forming habits making for health and vigor, the out-of-doors habit and the out-of-doors spirit; to devise ways and means of measuring and creating standards of woman's work; to help girls serve the community; and to restore the intimate relationship of mothers and daughters to each other. This movement has extended even to Siam and other heathen countries.

The Girls' Club

In every church there should be a girls' club under some competent woman leader who has the time to give to this specific work. It should be composed of girls from the junior department of the Bible school. These girls are not in organized classes. The constitution may be arranged to suit local conditions. The meetings may be held in the church parlor if convenient; or, better, in the homes. Arrange for talks on subjects with which the girls ought to be familiar. Plan outings and

afternoon teas. Have religious meetings once in a while. Take the girls to the summer camp.

The Neighborhood Girls

The girls in tenement districts need the ministry of a girls' club far more than the church girls. Some of the older girls in the church should organize the neighborhood club. Let some young woman look up some homes in the poorer quarters of the city or town, and take ten or fifteen girls to love and train. What service is to be compared with this? ⁷

The Craft Guild

This is a new organization for girls who wish to learn domestic science. It can be used to advantage in large cities where churches are in tenement districts among the poorer classes. The plan has been tried in the First Baptist Church, Chicago.

The Young Women's Christian Association

For its purpose among girls and young women this organization is unexcelled. We should consider it the church specializing among girls. Through it the church is reaching girls in all stations of life for their physical, intellectual, and spiritual uplift. Young women should urge the girls to unite with the association, and should meet them for class

⁷ Read "Eve's Children," by Lucille Van Slyke, published by Stokes.

work in Bible study, gymnasium, and social service. The instructors are of high class, and we should make good use of them.

The Juniors and Intermediate Societies

The most common organization among boys and girls connected with the church is the junior society. Under competent leadership training is given in a simple, natural, devotional expression, in easy forms of Christian service and in preparation for membership in the young people's society. Some churches find it advisable to organize an intermediate society when it becomes difficult to persuade the older juniors to enter the young people's society. But this frequently results in pushing up the age limit of the senior society. It is preferable to graduate the juniors into the young people's society immediately.

Results to Be Expected

The worker's inspiration is in what these girls are to become under faithful Christian cultivation. She may expect to grow young women of Christian faith and character, of refinement and modesty, of consecration and service, of breadth and vision, of conviction and strength, of sweetness and sympathy. Think what it will mean to train girls to be such characters; girls who will make the mothers, the Christian workers, and the worthy citizens of the coming generation. This is a service that ought to call

out the best in the workers who will take up this delightful task.



Quiz

What place has the child in esteem to-day? Name the rights of the child. How should the field of childhood be worked? What can you say of the acreage of the boy? Outline a plan of work for boys. Name results at which aim should be directed. What organizations are designed for girls? How may to-day's work affect the morrow of womanhood?

VI

THE FIELD OF THE COMMUNITY

The Church a Community

In the record of the formation of the early church no statement is more significant than that in Acts 2 : 44, which may be translated to read: "All the believers were united and formed an organized community." Each church is an association of people with community relationships, aiming to present within itself ideal community conditions.

The Community within the Community

The church is a community with a definite ideal within a larger community which does not profess such an ideal; she is a part of the common stock of humanity, but possessed by the spirit of Jesus. In early days the church made the mistake of keeping away from the larger community as much as possible. It is true that she should be separate from the evil, but never from the people; insulated, but not isolated, not a recluse or an ascetic, she is closely knit to everything human. Nothing of interest to the community is outside of her life. The church is to be a "good mixer."

Serving the Larger Community

The church is not to draw people from the community to herself that she may build an esoteric ecclesiasticism, leaving the larger community to degenerate and die, but rather to fit herself that she may serve the entire community the better. To make every community in which she lives a social body, in which the ideals of Jesus are accepted and his spirit actualized, is her purpose. Her success will be measured by her loyalty to the community's needs. Her unpardonable sin will be treachery to the community. She has a divine mission. Failure to minister, to make the church a vital part of the life of the people around us, in every way possible, is disloyalty to Christ. "Inasmuch as ye did it not, ye did it not to me."

The Service Comprehensive

The church is clearly a religious organization, and her service will be essentially, fundamentally religious. She is expected to bring the community into vital touch with God through Christ as does no other organization. This does not imply that her service will be limited to prayer and preaching and the singing of hymns. Every human need is her opportunity to serve. She will make human life in all its phases sacred. She will be interested in municipal government, milk inspection, law-making, education—in fact, everything which pertains to human life. She will be the most humane

human institution in the city or town, and in this she will show herself divine. In the Middle Ages, the monasteries were the hospitals and places of refuge to which flocked the sick, the poor, the orphan, and the widow. At this time the church, through her religious orders, was the educator of society. She practised scientific farming. Her men became the road-builders of the Dark Ages, the drainers of swamps and fens, the patrons of art and architecture, and in her organizations, to some degree at least, she supplied models of an ideal community. While to-day she has delegated much of her humane work to other organizations, her ministry to the community should be as broad as ever.

Serving the Community

In this day of scientific church work it would be unwise to attempt to serve a community without knowing that community. Each church should know the number of persons without church connections, the denominational affiliation of each church-member, the number of children not in Bible school, the number of factory people, the housing conditions, and other facts of value. The young people, in consultation with the pastor, should organize a surveying crew, and, under some competent manager, they should canvass the community at least once in two years, and keep on file in the church accurate statistics for convenient reference.

Making the Church Known

The church has what the people need. Many want what the church has, but they do not know it; their ignorance is often amazing, often they do not know where the church building is. The church must display her goods, and make all know just what she offers. This cannot be accomplished without advertising.

Publicity Committee

Each church should have a wide-awake and efficient Publicity Committee composed of young men and women, selected with reference to their ability to do this special work. The chairman should be a young man who understands the business of advertising. Monthly meetings should be held for reports and discussions and making plans. Into the hands of this committee the trustees should place a definite amount of money to be used for the sole purpose of making the church known to the community. This work would include some at least, if not all, of the following items:

1. Editing and publishing a monthly church magazine, containing a short sermon by the pastor, news about the church, and items of interest to the people at large.

2. Editing and publishing the church weekly Calendar. In churches where the pastor has no paid assistant, the young people could relieve him of much care in this matter.

3. Newspaper items. This committee of young people should keep the church activities written up in the newspapers. It will pay to purchase advertising space at times. No stranger should come into town without knowing that your church is alive. City churches could combine and secure space in papers. This committee should send sermons of the pastor to the papers.

4. Attractive specials. The committee should arrange with the pastor and the Sunday-school superintendent to have special series of sermons or special days in the church life advertised in attractive style. The advertising man should be studying new and ingenious ways of doing this work.

5. Church notices in public places. Every hotel and railroad station should have a neat, nicely framed card advertising the church activities.

In rural communities also the young people should take charge of the advertising. There are numerous ways to let the neighborhood know what is going on at the church. A hand printing-press, the telephone, and the automobile may be made available. Live young people will invent methods.

The Best Advertisement

Unselfish and thoughtful personal ministry furnishes the best advertising. Take the goods of the church into the community life; that is, call at the door, minister to the needy, care for the sick, love the unlovely, help secure a position for the one out

of work, pray with the discouraged, lift up the fallen, minister in every possible way to one and all regardless of station or wealth or culture. Service for the community will make the community know the church as bill-boards never can.

Serving Spiritually

Let the young people keep in mind the religious needs of the community, and do their utmost to meet them. They can do this in many ways, such as: by bringing the people to church, by working in connection with city rescue missions, by helping in missions for foreign-speaking people, by assisting the church to establish new missions in developing suburbs, by conducting religious gatherings in schoolhouses in rural districts, by conducting neighborhood meetings in needy sections.

Serving Through United Charities

Probably no city in the country has better organized its municipal and ecclesiastical charities than has Rochester. The superintendent of "The United Charities of Rochester" has said that there are great opportunities for service, and that he would welcome the assistance of competent and tactful young people.

The Trained Nurse

A nurse who is expert in dealing with diseases that arise from unsanitary conditions in city life,

and who knows what can be done to help and to save, would often prove an invaluable assistant to a pastor. The helpless in homes where ignorance and slovenliness have fostered disease call loudly for such a worker. Possibly some good nurses could give some of their time; some wealthy people could engage other nurses for all-time service; the young people of a city could unite, and by interesting other persons, as well as by their contributions, engage one such nurse in this work which would protect the community and make men know that the Master is going about doing good. In Rochester the thirty-eight societies of the city have combined to do this, with extremely gratifying results.

Young People in the Rural Communities

Three-fifths of America's population is in the country, and there is no field comparable to it for the investment of a life. The city slum has aroused many noble young men and women from our colleges and high schools to the need and opportunity there, but the need and opportunity of the rural districts are as great and demand the consecration of the genius and strength of our very best young men and women.

The young people should realize that the church is a grange. Think of the function of the grange in a community. The tie that binds these patrons of husbandry is the tillage of the soil, God's earth. Study of the science of agriculture is the basis of

their union. Now the grange has grown to be a great social organization, a potent factor in the development of rural life. The tillage of a common humanity is the tie of service that binds the church together. She should use brains to get every individual section in her community under cultivation for Christ. She should make her house and her gatherings the rendezvous for humanity in the interest of humanity. Her ideals are higher, her fellowship sweeter, and her task greater; because of this she should be more to the human life of the country than is the grange.

Beautifying the Building and Grounds

Not infrequently the young people can beautify the church property. They can adorn a room in the building for their own use. From them might come the initiative of a movement to repaint the outside of the building. The lawn might be kept in order, and the grounds made the most beautiful in the community by the work of the young people.

Preparing a Parish House

In a Massachusetts town an abandoned school-house was bought at a nominal price, and fitted up with a game-room, lavatories, a club-room large enough for lectures, and a reading-room. There the men of the village mingle in a men's club, and the boys' club and the girls' club have the building

afternoons and certain evenings of the week. Other communities doubtless have at hand buildings that might readily be acquired and transformed into centers of social profit if some one would but take the lead in stirring up his fellows to the undertaking. A hint to live young people is sufficient.

Pastor and Young People in Community Service

Much of indifference could be changed to interest if the people could be brought to feel that preacher and church-members are a part of the struggling community of humanity and interested in every home, farm, township, business, and individual problem of the people. The young people may help their pastor in his effort to make the community feel that religion is not divorced from the things of every-day life.

In a country community the pastor suggested that the people of the church invite professors from the State Agricultural College to deliver free lectures in the church on topics of interest. The idea was taken up, and there followed a splendid series of addresses covering such subjects as "Underdrainage," "Fertilizer," "Renovation of Old Farms," "Profitable Pork Production," "Dairying," "Rural Life," "The Country Church," "The Home Beautiful." Opportunity was given at the close of each lecture for questions and discussions. These lectures were always held during the week and in the evenings. Everybody in all the community was

invited and made cordially welcome. The children, hired help, and persons who had lately moved into the community from other sections and other lands were thus enabled to hear discussions carried on by the most successful farmers and specialists. Farmers' institutes, consisting of morning, afternoon, and evening sessions, were arranged for, with poultry exhibits and demonstrations. A community picnic was undertaken in the summer, and it has become an annual feature. This is held in a central locality, and all for miles around are invited and urged to attend with their families. The day is made an occasion for the cultivation of neighborliness, and for the presentation of modern and advanced methods of rural life and work. At one of these picnics a well-known agricultural leader gave an address on "The Relations of the Country Church and the Community." An apple display was also held and used by a lecturer from the State College in a demonstration on "Apple Judging, Grading, and Packing." This was entered into heartily by the people, prizes being awarded for the best exhibits. Over two hundred plates of carefully picked fruit were brought out, and the necessity of care was emphasized. In such ways the great truths of fruit-bearing and perfection of life and work are set before the people in most practical forms, and the pastor is furnished with beautiful and telling illustrations of the Bible lessons he is constantly presenting.

Suggested Reading

"Modern Methods of a Country Church," by McNutt; "The Country Community," by Foght; "Adventures in Contentment" and "Adventures in Friendship," by David Grayson; "The Church and Society," by Cutten (Macmillan); "The Evolution of the Country Community," by Wilson (Pilgrim Press); "Farm Boys and Girls," by McKeen; "The Minister and the Community," by Woodrow Wilson; "Making Religion Efficient," by C. A. Barbour; "Constructive Rural Sociology," by John M. Gillette; "The Decline of the Country Church and Remedy," by Gill and Pinchot.

**Quiz**

Define the position of the church as a community within a community. What is the great test of a church in this relation? What is the nature of the service of the church to the community? How shall the church advertise herself? Define the work of a Publicity Committee. How may the young people serve spiritually and sociologically? What can be said of the opportunity in rural communities? What books will be suggestive?

VII

THE FIELD OF THE FRONTIER

The Inclusive Vision and Objective

Of Christ it was promised: "The Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob throughout the ages, and of his kingdom there shall be no end." The words "no end" signify inclusiveness rather than duration; as an old Moravian version of the Bible translates the passage: "Of his kingdom there shall be no frontier." A frontier is uncultivated soil. All human soil must be cultivated to establish Christ's kingdom.

The Frontier of Personality

When Jesus said, "The kingdom of God is within you," he indicated personality as the field of his kingdom. "And of his kingdom there shall be no frontier" should be applied first to the individual heart and life. We are largely frontier. We rejoice unspeakably if we can find even tiny patches which reveal intensive cultivation. But think of the great stretches of talent and tendency, of soul and sense, of genius and gifts, which resemble, as

we gaze upon them, a fruitless frontier. Who has allowed God complete control and full tillage of himself? Think what it would mean to the progress of the kingdom if the church-members of this day were fully cultivated personalities and active forces in the culture of the soil of personality.

The Frontier of Corporate Humanity

"The field is the world." To-day there are vast reaches of humanity still untouched by the gospel of Jesus. We look out upon almost measureless plains where the plow of Christian truth has not raised a furrow, where the seeds of the distinctive message of Jesus have not been planted, and where the religious impulse in humanity has not been cultivated by Christian means.

Here the movement is centrifugal. "Ye shall be my witnesses in Jerusalem, in all Judea and Samaria, and to the remotest parts of the earth." Christianity began in the great field of humanity at the center, Jerusalem, then swung into the still larger circle of Samaria, and outward and onward toward the widest circumference possible. Through the passion of its propagandists and the persistency of the world's persecution, in only a few years it was cultivating the pagan soil of Rome and Greece, and soon had made the Roman Empire nominally Christian. Beyond the imperial boundaries it pressed till all Europe knew the power of Christ. In the thirteenth century Raymond Lull began the

invasion of Arabia, the home of Mohammedanism. Later Ziegenbalg, Schwartz, Zinzendorf, and Carey began the tillage of Asiatic heathen soil. European Christianity had found a new field and a new center of power in America, and from thence sent Judson and his associates, in 1813, to help in the overthrow of paganism. No sooner are new peoples discovered than some consecrated Christian moves outward to them. Two years ago, 1912, the "blond Eskimos" were discovered, and already an intrepid missionary is among them. This would imply the fact that, though Christian workers have long been in the field of the world, frontier soil still awaits cultivation.

The Frontier of the Occident

For convenience let us divide the frontier field into two unequal parts. The smaller we shall call the Occidental, meaning all humanity in the nations west of Palestine.

The European Section. In central, southern, and eastern Europe—Bohemia, Rumania, Servia, Bulgaria, France, Spain, Italy, Russia—there is soil emphatically frontier, although the religion of Christ has been preached there for so many centuries. Because of poor sowing, careless cultivation, gross neglect, much of the work will have to be done over again. Portions refuse to be cultivated by Roman Catholicism, and await the ministry of a simpler and purer Christianity.

The South American Section. Christendom has a new consciousness of frontier conditions in Latin America. Dr. Robert E. Speer says: "During my last year in South America, 1910, I met scores of men of no religion at all, churchmen, Roman, Anglican, Lutheran, merchants, consuls, ministers, and ship-captains—and in the whole company, numbering men who have traveled over all parts of South America and have lived there many years, I did not talk on the subject with one man who did not believe that the United States and Canada are under a real debt of moral and religious obligation to Latin America as well as under a duty of commercial intercourse."

The illiteracy of our own country to-day (including children) is about sixteen per cent, but in South America it is eighty-five per cent. Conditions of immorality are evident when an observer can state that among men "chastity is practically unknown." One priest said: "There are one hundred and forty thousand people in our parish, but not more than seven per cent ever enter a church building."¹

Of Mexico, almost the same might be said.²

The American Section. In the central Western and extreme Western States whole counties, with many people, have no religious services and no churches. In the East and in the central States

¹ Literature on South America can be had from the Student Volunteer Movement, New York City.

² The Home Mission Society can furnish literature on Mexico.

millions of foreigners whom we have welcomed to our shores are living. You may also find frontier soil in the Canadian Northwest, among the ten million colored people of the South, and among the Indians on the many government reservations.³

The Island Section. The two outstanding islands of the Greater Antilles are Cuba and Porto Rico. Cuba's population is about two millions; its religious condition is much the same as that of South America, therefore it is truly frontier territory. Porto Rico is now under the control of the United States, our President appointing the governor and the executive council to govern, together with a House of thirty-five elected delegates. The population is about one million. Religious conditions are the same as in Cuba.⁴

The Oriental Frontier

The peoples of Asia and Africa and of the Eastern islands form the greater division of the frontier humanity—nearly one thousand million persons, perhaps six hundred millions who have never even heard of the Christian religion, and thus present the picture of the most barren human soil, while the other four hundred millions have been but crudely cultivated at best. We cannot truthfully say that the Oriental soil has had no religious development, for these peoples have their

³ Read literature of the Home Mission Society.

⁴ The Home Mission Society has literature on this subject.

religions, which antedate Christianity. But all who view humanity sympathetically and also scientifically declare that the cultivation has been at best very inadequate, and the greater portion of the field now presents frontier religious aspects, with growths of superstition, immorality, and various forms of vice abounding everywhere.

The Imperative Demand

The frontier enterprise in its widest reach demands that we seek to realize in our own national life the ideals and principles which we are urging Oriental humanity to accept. America is the ideal Christian nation. Here, supposedly, Christianity proves itself. A Japanese said to an American editor a short time ago: "Christianity is greatly discounted in Japan because of its seeming impotency in your own country." We must manifest the moral supremacy of Christianity here. These are crucial years. We are touching the world as never before.

Personal Consecration of the Life to Frontier Service

The medium of the message of the Master is man. (Rom. 10 : 14, 15.) God is calling for individuals to give their lives to this frontier service. The call is primarily to young people who have their lives ahead of them.

Those who plan to give their lives to the service should make thorough preparation, with college

training as a basis, and then the training school for young women and the seminary for young men.⁵

Those who go may serve in the following vocations: In the homeland as pastors in city churches or in rural fields, directors of city missions among the foreign peoples, directors of Young Men's Christian Association work or Young Women's Christian Association work, directors of religious work under the Young Men's Christian Association, directors of social and physical work in cities, directors of philanthropic work in cities, medical workers in cities, particularly among foreigners, missionary visitors, and pastors' assistants in cities, missionaries among the Indians on the reservations, or as missionaries among the foreigners at entry ports; in the foreign fields as medical missionaries, doctors, nurses, educational missionaries in colleges or seminaries or lower-grade schools, pastoral missionaries, missionaries to women.

How the Young People May Serve the Frontier in the Cities

First, by making themselves intelligent regarding actual conditions there. This can be done by reading such books as "The Redemption of the City," by Sears, and by making a study of local conditions. The foreign problem is really a city

⁵ We have two training schools for young women, one at 2969 Vernon Avenue, Chicago, and another at 1425 Snyder Avenue, Philadelphia. We have seminaries at Newton, Mass.; Chicago, Ill.; Chester, Pa.; Rochester, N. Y.; and other cities in the North and the South.

problem. Cities in the United States have a larger percentage of foreign-born than the States in which they exist. The following table of statistics is significant: Forty-three per cent of the foreign-born of Kentucky will be found in Louisville; seventy-four per cent of the foreign-born of Maryland in Baltimore; forty-two per cent of the foreign-born of Oregon in Portland; sixty-four per cent of the foreign-born of Illinois in Chicago; seventy-eight per cent of the foreign-born of Delaware in Wilmington; seventy per cent of the foreign-born of New York in New York City. We do not need to take any long journeys to reach the foreign frontier. Have a City Frontier Committee in connection with the local society, which shall report conditions to the society and enlist workers in the service. Some of the workers should be designated to the work of teaching English at the night-schools for these foreigners. Some may take up the work of sewing classes for girls and women. Others may render service in the Sunday-schools. Others may assist the city missionary in calling upon the needy and sick, supplying them with food and clothing and helpful remedies.

There are cities where the foreign population is so dense that a missionary from the young people could be used all the time. The city union could collect from each society to pay for this. It would be an excellent plan for the church to ask the young

people to report progress in, and incidents of, the work at some midweek prayer-meeting.

Young People and Bible Distribution

The most valuable religious book in the world is the Bible. The printing and dissemination of this book are indispensable to the religious cultivation of humanity and the establishment of the kingdom. For this reason it has been translated into all languages of the world. But while we are doing some printing of it in foreign countries of the Orient, and our missionaries are distributing it as they are able, millions in the Occident are without the book.

The actual distribution should be taken up by the young people in cities where they can reach the people. Two by two they could visit the people in slums and foreign districts of the city, handing to them copies of the book. The frontier fields more distant may be reached by sending money with which to purchase Bibles; the missionaries will attend to the work of distribution.

Young Women and the Frontier

The organization known as the "Farther Lights" is composed of young women who have the interests of the frontier at heart. One such society with a membership at times of one hundred, led by an energetic and consecrated young woman, formed a

study class, using "China's New Day" as a text-book. Their gifts to missions in one year amounted to one hundred and seventy-five dollars. They are the most intelligent young women in the church on the subject of frontier needs and opportunities. Their work has included a study of comparative religion, which is invaluable to them. It is impossible to conceive of these young women growing up to be other than devoted missionary women. All through their lives the frontier will be the object of love and service. If all "Farther Lights" societies could be like this one, the cause of missions in the world would be greatly advanced and the young women of the church would be intelligent and aggressive in the service.

Educating Others in Missions

To the women both young and old we owe a great deal, for they have up to the present time been the progressive educators in missions. But both sexes should be in this service of education in missions. The young people may have part in the following ways:

1. By word and prayer in the regular monthly meetings of the society, in other special societies, and in the weekly prayer-meetings at times when the meeting is given to the young people to conduct.
2. By booming the study-class idea and enlisting the young people in wide reading about conditions in mission fields.

3. By dramatizing missions. This is being done to-day on a very large scale, as in "The World in Boston" or "in Chicago." Young people should present some such dramatization in their regular meetings occasionally, and could arrange to do it in the church auditorium at special times. Mrs. Caroline Atwater Mason's book, "Jesus Christ's Men—A Progress," will be of great service here.

The Frontier Room

In every church building where it is possible there should be a room dedicated to world-wide evangelization. Appropriate name will be "The Mission Room." The room should be fitted with "mission" furniture, including a large table in the center, and bookcases containing volumes of missionary biography, geographies, missionary statistics, and every bit of valuable bound literature obtainable, together with the year-books of the great missionary organizations. On the walls should be maps of the world, pictures of missionaries, missionary mottoes, Scripture passages, and immortal sayings of missionaries. In an open shelf arrangement there should be the monthly missionary magazines of several denominations and the "Missionary Review of the World." This room should be fitted up and kept in order by a committee of young people. It should be kept neat and homelike. The old magazines should be carefully filed and replaced and all books indexed.

Men and the Frontier

For some almost unaccountable reason men as a body have not been very closely associated with the missionary work of the church in the past. It is true that individual men, Augustine, Boniface, Ziegenbalg, Martyn, Judson, Carey, Moffat, Morrison, and Livingstone, took the initiative and penetrated the dark lands of heathenism. Such noble men have heroically given their lives to a task which is worthy of the broadest and best masculine talent that the world possesses. But they have not been supported by the men of the church as they should. They went in spite of the indifference, and even opposition, of their brethren.

The Laymen's Missionary Movement

During the last few years there has come into being a movement which is enlisting our best laymen in the divine cause of evangelizing the world. To-day, instead of hindering the missionary propaganda, men are giving of their time and talents to further it. The subject appeals to the merchant, professional man, statesman, and financier; and the churchman who is not doing something for missions is considered a masculine monstrosity. Some men are giving twenty per cent of their incomes to send the gospel to those who know it not. Through the Student Volunteer Movement the best masculine genius we have is being consecrated to this cause. The Christianizing of whole races is com-

manding the statesmen of the church, both as to giving and as to going.

What the Young Men Can Do in Missions

They may organize a Young Men's Missionary Society. Why have the work in the church done almost entirely by the women?

They may have quarterly meetings. Make these meetings the event of the church. Have unique features and strong speakers. Once a year have a "ladies' night," and show what the young men can do.

Help fit up the mission room of the church. Have the regular quarterly meetings in this room. Sit around the table, with maps and books before you, and make a statesmanlike study of the world-wide propaganda of the church. Young men directors in large concerns behave so in regard to their business. This is the biggest business on earth. It is worthy of young manhood.

Have a Boys' Missionary Club under the leadership of some enthusiastic young man. Educate the boys in the frontier task. Make them familiar with the lives of great missionaries. Use the mission room for the club meetings.

Have a Literature Committee. Secure latest and best books to put in library in mission room. Educate the young people in the church by distributing new tracts and leaflets on the subject. Secure subscriptions to magazines.

Canvass the young people of the church in the interests of the frontier. Look for possible candidates for the mission field. Secure a contribution to missions from each young man.



Quiz

What was Jesus' vision and objective? What frontier soil must be cultivated first? What is the condition of the masses of humanity? Illustrate the outreaching of Christianity. Tell of present conditions in the Occidental frontier. Tell of conditions in the Oriental frontier. What is the need that the frontier may be won? What positions are open to young people? How may young people serve in cities? In Bible distribution? By educating each other in missions? Describe a "mission" room. Tell of the changed attitude of men toward missions. What specific work may young men do?

VIII

THE FIELD OF FINANCE

THE church is asked to do a work of inestimable value and of gigantic proportions, nothing less than to seek to establish Christ's kingdom among men—a most stupendous business proposition.

No great business enterprise can be carried on without an outlay of precious time and talent. Religious work costs mental, physical, spiritual, and financial energy. The financial outlay to save men from sin and to usher in the kingdom of God is a legitimate expense.

Fundamentals in Finance

Finance is a subject which deals with fundamentals in religion and character as few realize. To insure the successful financiering of any church there must be a general recognition among the members of some absolutely essential principles in Christianity and their relation to the entire money question.

The Personality of Money

Money is a medium of exchange for human values, and as such becomes vitally personal. He

who labors hard each week, giving out mental and physical energy, and receives in return the pay envelope, really puts in his pocket a week's financial return of himself. The merchant who balances his books after the strenuous business of the year and places in his bank one hundred thousand dollars, has put in there so much of himself.

Money becomes very personal when we think of what it can purchase for us. It means good clothes to the young woman, success to the ambitious young man, books to the one with literary tastes, piano and violin to the one with musical inclinations, fine furniture and decorations to the tasteful housewife, and automobiles and sports to the pleasure-loving man. It means food to the laboring man, protection for his children, respectability for the hard-working wife, and education for the growing family. Money is so close to us that it is a vital part of us, and the giving of it implies the giving of ourselves, an outlay of personality.

The Power of Money

Money, when closely attached to a personality, either having been earned or received as a gift, becomes a power of that personality, oftentimes the right arm of power. The efficiency of money in the sphere of religious activity, what one can do with it to help humanity and to further the cause of Christ and righteousness, cannot be measured. Every person who has money has stored-up power.

The Use of Money

In no realm does man reveal his real self more fully than in the use of his money. Some one has said that there are few men with whom the Lord can trust a hundred thousand dollars. But the Lord has found them. Their use of money is a revelation of Christlikeness in vision, spirit, and activity. They have mastered it; it has not controlled them. They have not turned into gold, but are rather turning gold into truth and righteousness and human comfort and joy.

Every Christian will use this power which he possesses. He will not keep it stored to rust and corrode, piling more on top of it year by year, but will loosen it, circulate it, and invest it in humanity.

Stewardship in Finance

The basis of Christian finance is stewardship. The Christian is avowedly one who has surrendered his life to Christ. All the powers of his personality are now to be used subject to the will of Christ and in the interests of his kingdom. God has placed these mental and physical powers with him in trust. God is his proprietor. The man is to act as God's agent. (1 Cor. 4: 1, 2; 9: 17—R. V.; 1 Peter 4: 10; Luke 19: 11-27.)

There must be provision for family, pleasure, education, and all personal needs, but everything is to be conscientiously used to the glory of God and the good of humanity. It will be the steward's

privilege to inquire constantly of the spirit of God in his own heart, as to how his money is to be used. He will study continually to find new light on the subject of giving, testing himself as to whether he is disbursing his possessions as Christ would have him or not, for he knows he must account for all he possesses.

What Stewardship Implies

Financial Service Now. There is no sense of stewardship in that person who hoards the larger part of his income that it may be distributed after he dies, while he gives a pittance during his life. Life is the time to administer all of life's estate.

Proportionate Service Now. The sincere steward will designate a certain proportion of his income for Christian service outside of his own family. There have been many Christians who have adopted the one-tenth plan, accepting the lesson taught by the Jews in their offerings, and believing that this proportion is a reasonable one. Nothing in the teachings of Jesus makes such a proportion obligatory for one who follows him. Jesus emphasized freedom in giving as the logical expression of the true spirit which would lead one to share his blessings with others. "Freely ye have received, freely give." He once told a young man that he should give all he possessed to the poor, and come, and follow him, but he did not lay this down as an absolute rule for all. He cared more to have the

life controlled by the principle of unselfishness, knowing the outflow would be reasonable and compatible with the spirit of Christian brotherhood. Every one ought to adopt the system of proportionate giving. But we have no right to think a person is not a Christian who does not feel he can give a tenth, any more than we are justified in imagining a person is a Christian because he does give a tenth. Many a wealthy man ought not to stop at a tenth. One who gives about one-fifth of his big income each year says: "I can give a tenth so much easier than my father could; in fact, my father could not afford to."

Livingstone's Ideal

"I shall place no value on anything I possess except in its relation to the kingdom of God. It shall be given or kept as, by giving it or keeping it, I shall best promote the glory of him to whom I owe all-my hopes for time and eternity."

Financiering in the Kingdom

Since financial conditions are as they are in most churches, and the needs of humanity so great, the question how best to finance any church in the interest of the kingdom is a very vital one. There are many aspects of the problem which deserve serious consideration. It is easy to say, "The church should be conducted on business principles," and this is true, if, by business principles we mean

honesty, frugality, and efficiency; but fundamentally the church and a business are not alike. In business there is a profit reckoned on, from which to secure expenses; the church has none. In business each one is under a salary to be paid out of the profits of the business, while in the church practically all of its workers are voluntary helpers, and even pay money to have an opportunity to work. In business the general manager pays his help who work under him, while in the church the people under the general manager (pastor) actually pay his salary. In business the general manager may say to an inefficient employee, "We have no further use for you," and simply take the money that was to be paid him and engage another; but in the church there can be no criticism of the worker, for he is giving his service and paying to do it, and there is no money with which to hire another, and if he goes the church loses so much financially. Thus a church is very different from a business enterprise. The church is the most wonderful voluntary association of workers doing business in this world. To finance successfully an enterprise like the church is the triumph of religion and human brotherhood.

In Protestant churches, which are voluntary associations of believers, there is no pressure of dictation in giving which can be brought to bear upon any one. Each one must be left to do what he chooses after the case has been stated fairly to him. Therefore, at the outset the church should under-

stand that the secret of its financial success is determined by the amount of real religion (that is, Christ's spirit) a person possesses, the amount of enlightenment he has, the lessons in benevolence he has learned, and the awakening of his mind and soul to duty and privilege. The key to a person's treasure is in his soul.

How the Young People May Serve in Finance

First of all, they should appreciate the place and power of money in the advance of the kingdom, and the function of money to express one's religious life and his interest in humanity, and the principles which underlie stewardship or the relation of the disciple to his Lord. They should make a careful and thoughtful study of proportionate giving, set aside a definite amount for the work of Christ through the church, and determine to be absolutely faithful in their personal financial agreements. Young people should have these convictions of stewardship in finance firmly rooted in their minds, and grow up in the church as conscientious Christians in money matters. The voices of revelation and experience warn them not to be careless here. Given low ideals in finance, negligence in paying one's bills outside of the church, and carelessness in finance within the church, in youth, and one may easily prophesy a Christian career full of discrepancies, open to just criticism, which will bring dishonor to religion and Christ, spell disaster to the

individual, and often cause great harm to the work of Christ in the world. Given young people who have deep convictions and big ideas in finance, who manifest generosity, and scrupulous regard for all obligations in this realm, and one may easily foretell a life of genuine piety, great joy, and unbounded usefulness.

Young men especially should have ambitions to do specific work in the financial department of the church. Every pastor will testify that among the men who have helped him most in his ministry, when facing church problems, are those who have given of their genius and ability to lift financial problems. This is but an evidence that the field of finance is a very important one in a church. Aspirations to enter it, study its difficulties and needs, overcome the weaknesses, and develop the resources, are second to none. A young man said recently: "It is my privilege to give myself to the study of the financial side of our church life, and I feel a special call to service in devoting my energies toward making it a success." The church should stimulate such an ambition by making a place on the Finance Committee for at least two young men of not over twenty-five years of age.

Educating in Finance

Once a year at least, the young people should invite some one competent to speak on the subject to come to the regular meeting and address them

on "Finance and Religion." The young people should then in open meeting discuss the subject. The idea of loyalty to the church and provision for the regular benevolences should be emphasized. The facts regarding the number of young people in the church who contribute regularly and pay conscientiously may be reported. Such a meeting would impress those present with the seriousness of financial obligations. Such subjects as the following may be discussed at other meetings through the year:

Is one who does not pay his bills a Christian?

What reasons are valid for the non-payment of church pledges?

Ought the name of one who can and yet does not contribute something to the church finances be retained on the membership list?

Who should be paid first, the grocer or the pastor?

Is the amount that one spends in pleasure a fair one to designate to church expenses and benevolences?

Assisting the Finance Committee

The work of the Finance Committee is important and arduous, particularly so in large churches. The objective is to conduct for the Master a big business, world-wide in its scope. In view of this they must secure a contribution from every member, according to individual ability, commensurate with

the opportunity, and expressing the intelligence and love of each. To facilitate matters they will adopt the best method possible, which is without doubt the duplex-envelope plan of weekly giving. By using this method the contributors are enabled to give to every phase of religious work through the church, even if the offering is but five cents a week. The work of securing these contributions offers to young people an opportunity for real service. They can at least canvass the entire membership among the young people and endeavor to obtain a pledge from each one for current expenses and benevolence. The young people should go to the pastor and offer to do it. He, with his Finance Committee, can easily arrange details. But never will the young people be allowed to help in this important work unless they manifest interest and prove themselves faithful.



Quiz

Why is money necessary to run a church? How is it that money has personality? Illustrate the power of money. What is the basic idea of Christian finance? What does stewardship imply? Give Livingstone's ideal. Contrast finance in the church and finance in business. What should be the mind of young people in finance? Outline a scheme of education in finance. How may young people assist the Finance Committee?

IX

THE FIELD OF THE WORLD FAMILY

IN a Christian civilization the family is fundamental. The family with its home forms a field for Christian service second to none on earth. The church to-day, as never before, realizes the truth of both of these statements and seeks to give impressive stress upon their serious implications.

The World Family

But the world of mankind is to be considered a family. God is the Father; potentially each person is his child. All human beings of every race and nation on this planet, all of every station and walk in life, are members of the family of God. This is emphasized by Paul in Ephesians 3 : 14, 15: "For this cause I bow my knees to the Father, from whom every family in heaven and upon earth is named"; and in Acts 17 : 25-29: "He caused to spring from one forefather people of every race." (Weymouth.)

The Family Ideal

Our heavenly Father certainly has an ideal for his family just as truly as every earthly father among us has one for his loved ones in the home.

It is essentially an ideal of relationship: (1) to himself—he would have all think, feel, and live as if they were his children; (2) to each other—he would have them think, feel, and live as if they were brethren. That is, the character, spirit, and ministry, which make the individual family ideal, are needed to make the universal family ideal. The kingdom of God on earth is that state of human life in which the Father is trusted and revered, his will is done conscientiously, his spirit is possessed, and his ideals are sought by the members of the world family in their relationship to him and to each other.

The Family Movement

Conditions in the world show that the ideal is far from being realized. There is only a very limited consciousness of, and love for, the Father, and there is none too much active brotherhood among men as they deal with each other. But all over the world to-day there are movements toward human betterment, which, taken together, may be named the "family movement."

Here is no space in which to discuss the different ideas and methods advocated in the name of "socialism" or of the "social movement." This much may be said, however, that the noblest and sanest exponents of the "social movement" are seeking to place before men the fact that all humanity is one family and that the members of that family

should in every activity of human life be related to each other as brothers and sisters, and in this relationship should act as true members of an ideal family ought to act. We need not fear, but rather rejoice in, any activity which seeks to actualize the ideals of a true family throughout the world.

The Church in the Movement

The church of Jesus has but one thing to do, and that is to seek first the kingdom of God. This simply implies that she is to give herself to actualizing the family ideal throughout the world. To bring all men to Christ that they may know the Father, to establish in all men a disposition to do the Father's will, to secure their determination to adopt every principle which is essential to development of life—this is the mission of the church. The movement is fundamentally religious. The church should always emphasize the necessity for the spiritual union of man with God, for humanity becomes brotherly only as it possesses the spirit of Jesus Christ. The church will also do well to recognize that when humanity really does feel and act brotherly, it does possess the spirit of Jesus Christ.

Fundamental Prerequisites

In order to secure this object it will be necessary for each person to have certain qualifications of soul and life. (1) He must be conscious that he is one of the world family. With a real sense of

brotherhood, let him think of all men, making no class distinction. (2) His heart must widen with his intellect, and beat for all. (3) His spirit must be essentially love. Love forbids any attempt to ill-treat another member of the family, but plans for the good of all. (4) Favoring no single person as against a group, let him favor no group as against the whole family. Too often a man's loyalty to the whole people's welfare is prevented by his devotion to his "crowd." (5) Love and loyalty will issue in service. He who loves those in his home serves them. Think what this implies: international service, nations helping each other, classes helping each other, none pitted against another, none seeking to undermine the other, all bettering each other, all fairly ministering to each other. This is what God wants to see in the whole earth home.

The Governing Principles

Four principles, now recognized and operative in every ideal local family and in every ideal local church, must be adopted:

I. *Protection.* In your home of love and happiness, brothers and sisters without coercion have a keen sense of responsibility to protect each other from harm of every sort. As this genuine family spirit becomes more general, all humanity will be in the process of becoming mutually protective. The church is an active protective association, not simply to protect her own members from harm, but to

develop the whole world into an association of the same nature and spirit.

(a) Physically. Concern for and effort toward physical safety are the natural characteristics of the family. All health work is Christian work because it protects the family.¹ There is great need of protection. We should know why one hundred and fifty thousand children in America are physically defective, why Americans are rapidly becoming a nation of dyspeptics, why two hundred and fifty thousand children die annually—many of the deaths being preventable—why we pay one-fifth as much for drugs as for manufactured goods, why we have no appetite for wholesome foods but crave highly seasoned and degenerate foods, why our army of one hundred and thirty thousand physicians and surgeons works day and night.

(b) Mentally. The subject of mental deficiency is a vital one. Education boards are alive to the needs, and special training is provided that weak, dull minds may gain strength and light. Laws demanding segregation are enacted that marriage of the unfit may be impossible, and in this way the future world family will be protected.

(c) Morally. Each one of us is set to protect the others from moral dangers. What you would do for your own brother or sister in your local home you should do for every other brother or sister of the larger family of mankind. If the family sense

¹ See "The Church and Society," by Cutten.

was strong and universal, every young man would behave himself as the protector of every young woman, for she is his sister, to be loved and honored as a sister.

(d) Industrially. Employer and employee are to be mutually protectors of each other. They are in the same family, brethren. The industrial interests of the other are sacred to each. In a true family relationship there cannot be any system of exploitation.

2. *Elimination.* The interests of each other can be maintained only as some features, so common to life as it now is, are eliminated. The church, sensing keenly what is not good for humanity, should be a leader in the work.

(a) Disease. The world movement toward eliminating disease reveals that humanity is coming to a family consciousness. Recently a million-dollar building, the gift of Mr. Henry Phipps, has been dedicated in Philadelphia in the interests of eliminating the Great White Plague. During the last twenty years the ravages of tuberculosis have been reduced some fifty per cent in this country.

(b) Vice. The human family is becoming alert to vice conditions; this is true particularly in America and Europe. Almost every city in our country to-day has its vice commission. We have considered segregation of social vice a necessity, now we are coming to believe in elimination. If you were to see a rattlesnake about to sink its

fangs into the limb of some loved one in your home, what would you do to protect that child? You would kill the snake, of course.

(c) The saloon. From no point of view can we see in the saloon business that which supplies a family necessity or benefits the world family in any permanent way. The saloon is a menace, it is detrimental to the common good, positively harmful in a hundred ways to humanity. The process of education has been long, but at last results are appearing. The American section of the family is aroused as no other. America's President and cabinet members are leading the way. The world family as represented by ambassadors of the nations was taught a lesson in this matter not long ago, when, at a state dinner, Secretary Bryan placed water before his distinguished guests as the only beverage to be indulged in. Recently it was said that "the logical next step toward the extermination of the beverage-liquor traffic is an amendment to the Constitution of the United States." What led to this statement was probably the overwhelming vote by both Houses of Congress, in 1913, overriding President Taft's veto of the Webb bill. This has been styled the greatest national prohibition victory ever won.

(d) Poverty. Two glaring facts are before us. On the one hand, there is great wealth. A few men control the larger part of the wealth of this nation. On the other hand, there are millions who

do not have enough to live decently. They are pinched and poverty-stricken, and cannot educate their children. Probably ten million people in this country are in actual want. Europe presents an even more deplorable condition. Adoption of some system which will minimize poverty is the demand. Acceptance of principles which will make poverty impossible is the need. Abolishing the saloon will eliminate the larger part of it; a straw vote taken by the Charity Organization among twenty thousand destitute persons in New York City shows that sixty per cent ascribe their destitution to intemperance, seventeen per cent to sickness and injury, and twenty-three per cent to old age and slack work.

(e) Strife. The arguments in favor of war are weak and barbaric. Individual persons and nations may ascend over others in war, but the world family is disrupted, its solidarity is broken. There is no home, no fireside gathering; instead, there are separations and partitions, and through these partitions protrude the bayonet and the sword. War saps the strength of the family. Its best blood goes out. The weak and inefficient are left to govern its interests. The present movement toward harmony and peace has a spiritual foundation, with its cornerstone in the words of Jesus: "Love your neighbor as yourself." It is buttressed by man's reason, by his sense of economy, and by his effort to secure the kingdom of God. Wounded dignity is a childish

grievance and is not a legitimate basis for intervention in Mexico. It is only that we may save a part of the human family that we have any right there. The family is getting together. This is emphatically true in religious circles. The recent federation of churches and movements toward unity make this real. It is also true industrially. Arbitration boards are in vogue and are becoming more potent each year. The movement toward international conciliation is an unmistakable sign of a deep family consciousness. When men will give millions to secure peace there is something to it. This movement is not obliterating conviction in religion, in economics, or in internationalism. It is not taking bone and sinew out of humanity, but is practically applying the family spirit.

(f) Legislative corruption. Men sent to the legislature are there to think and act in the interest of the whole constituency. To yield to a boss or to the will of a few, while disregarding the interest of the many, is not legislating in the interest of the family. To accept a bribe, to deal dishonestly, to tolerate corruption among any with selfish motives, is foreign to the family ideal. Real brotherhood eliminates legislative corruption. Family consciousness settles the problem of town, municipal, State, national, and world legislation. It covers the Panama Canal situation and all others.

(g) Oppression. Oppression in the home makes home a hovel. Where any members of a family

subject others in that family to harsh, cruel, unjust treatment, the family ideal is destroyed, and the family spirit is wanting. There is no genuine intercourse, no happiness, no success. In the world family, because of oppression, humanity does not resemble true family life. To many it is hell. The songs of the oppressed are dirges of agony, revealing conditions unbearable. There is a movement of the masses toward a normal life, a struggle to secure family freedom from oppression. To be disinterested in this movement would prove the church untrue to the world family.

(h) Competition. To some, competition may seem to be the life of humanity and the genius of progress, but when more thoughtfully considered, it is recognized to be incompatible with the family ideal. Are there people who think of their loved ones in their homes as those with whom they should compete? Do they seek to outwit them in the interest of self? Surely not if they possess the family spirit. In the family there may be a place for honest competition in the sense that it is a trial of powers and skill to see which one is the better, but never if it degenerates to selfish rivalry and leads one to defeat another in his own efforts toward success.

(i) Monopolization. As one thinks of his home and the members of the family there, how would he characterize the effort to secure control of the necessities of the family for his own personal gain?

The attempt to corner any market, and control any commodity which the world family needs, in the interest of a single member or of a few members of that family is despicable. There may be a need for "big business," but that does not imply selfishly developed trusts and monopolies. They must be eliminated if the world-family life is to be developed and its ideals maintained.

(j) Destruction. From every true home destructive tendencies are eliminated. The life and the success of each member are to be preserved. Murder is not possible. Destruction of another's opportunity is a crime. Sisters and brothers do not kill each other literally or by annihilating the possibility of achievement. When any individual or group of individuals seeks to put another person out of business, or to destroy his chance for success by selfish reckoning and cunning engineering, the family spirit is absent.

3. *Contribution.* The brains, genius, powers, and personality of any member of the family are not assets with which to secure personal profit, but rather gifts to be used for the good of the whole family. This is just the opposite of monopoly and exploitation for private gain. Each member is to make his contribution up to his capacity for the benefit of all. His success in life will be measured by this test: not how much have you made out of the family for yourself, but how much have you been able, because of your genius and gift, to

contribute to the whole? No one who truly loves the world family will seek to make himself a multi-millionaire at the expense of the others, but rather to benefit the whole race by his ability and activity. He may have financial genius, which draws much to himself, but he gladly turns it back to the world. If fortunate in his investments, he considers this good fortune a gift of the family, for they have made it possible, and he feels his obligation to benefit all by what he has secured.

Even with equality of opportunity, under any system, there will always be more or less of inequality of accumulation, because of the wide divergence of genius and ability; but if the world-family consciousness is real in any man, if his world-home conscience is sensitive, he will do his utmost to make his gifts a blessing to every member of the human household. Is it utopian to think of national sections of this world family actually contributing to the upbuilding of other national sections? Why should not the Occident contribute to the Orient? What does the New Internationalism mean if not that a new world-family consciousness is being experienced? All treaties will be made in this light.

4. *Cooperation.* In every ideal home this is conspicuous. As the world family comes to ideal relationships it will be evident everywhere. A positive virtue, it goes farther than elimination. It does not allow one member, or one class, or one nation, of the family to struggle alone. Each works for

the good of all. The absence of strife is good, but the presence of cooperation is better. Think what the results would be in the ecclesiastical, industrial, municipal, and commercial departments of life, if cooperation were a fact. It is our privilege to labor toward this apparently impossible goal. There is, however, more of the spirit of cooperation in the world than ever before. Religion is in every movement which emphasizes it.

How the Young People May Serve

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By individually practising the principles of protection, elimination, contribution, and cooperation for the good of all; by laboring to bring every individual, who does not practise them, into vital contact with the Father through Jesus Christ; by loving every one and seeking to inculcate in all the spirit of love by which the humanity may be perfected—force is not the remedy; by praying the prayers of Jesus and Paul as found in Matthew 6 : 9 and Ephesians 3 : 14; by continually holding up the family ideals to others; by introducing the subject in meetings of the society; by securing leaders from among those who have this world-family vision, and thus presenting the subject to the young people; by studying conditions in the world's industry and ethics so that all efforts toward reform will be intelligent and wise; by exposing and rebuking injustices as they are perceived; by working hard to secure local and universal reforms

in the interests of the world family; by becoming missionaries of the world-family propaganda; by reading the best books on the relation of Christianity to social conditions; by distributing these books among the young people of the church and neighborhood; by looking forward optimistically to the coming of the kingdom of God on earth; for this will bring in world-family conditions.

Read: "The Social Basis of Religion," Patten; "Christianity and the Social Crisis" and "Christianizing the Social Order," Rauschenbusch; "Socialism and the Ethics of Jesus," Vedder; "Socialism and the Family," H. G. Wells; "Socialism and Character," Vida Scudder; "Socialism and the Great State," H. G. Wells; "The Social Teaching of Jesus" and "The Church and the Changing Order," Mathews.



Quiz

Describe the place of the home in Christian civilization. What is the Christian ideal for the world family? Describe the family movement in the world. Define the place of the church in this movement. What are the qualifications that fit a person to share? Name the four great principles of family life. In what realms does the world family need protection? What evils should be eliminated? Show the applications of the principle of contribution. Illustrate possibilities of cooperation. How may young people help?

X

THE FIELD OF RELIGIOUS MUSIC

The Devil in the Organ-loft

It is only a few centuries since good religious people believed that the organ-loft was the home of devils; that at least one resided in the organ and every musical instrument. For this reason many churches in the sixteenth century refused to have organs in the church building. There are people living who can recall seeing some saint go out of the church building when a violin was played, because it was the devil's instrument.

In the year 1620, when the Pilgrim Fathers landed at Plymouth Rock, they brought with them a hatred of musical culture which has no parallel in history. During the eighteen years of rebellion in England (from 1642 to 1660) choruses were banished from the churches by the Puritans, music-books were burned, and organs destroyed. In England a reaction soon took place, which made it possible to reinstate cathedral service. In New England, where the Puritan power remained supreme, no such reaction took place. Love of culture and refinement was the only agency which could be counted upon to bring about the reformation necessary to musical development. The presence of this agency soon manifested itself by giving rise to a controversy which was carried on for more than a century. Finally, with some of the objections overcome, singing-schools were started, and gradually,

though not without much opposition, it was agreed that those who belonged to the singing-schools might sit together in church, and thus church choirs were formed in our country.

It is very difficult for us to realize that such conceptions of music were ever in vogue. We are living in an age when people appreciate music in general, and the church is loud in her praises of religious music as a method of worship and as an inspirational factor in human development. The sublime power of music to touch the deeper chords of man's emotional and spiritual nature, to lift him out of the depths of sin, to arouse within him aspirations for higher things, and to awaken him to service in the interests of his fellow men, is now quite universally recognized.

The Musical Field

All of the musical powers of man are given by God. They may be prostituted to low ends, or wasted in superficial ways, but the genius of music is still divine. Music is directed sacredly as it expresses the humane sentiments of humanity, as it manifests itself in simple folk-lore rhyme, fire-side song, childish ditty, lover's romance, or college alma mater. The happy human sentiments of life expressed in major tones, and the sorrowful experiences of the soul expressed in the minor, both exercise normally the sacred function of this gift divine.

The religious impulse of man finds the powers of music peculiarly adapted to its expression. In the days of the crudest religious consciousness man hymned his convictions, faith, aspirations, and hopes. The religious development of the Jews reveals the large part that music played. The Psalms of the Old Testament were the hymns of this people, and are to-day. They praised God with brass and stringed instruments. The higher man progresses in religious life the more he makes music the vehicle of his religious feelings and thoughts.

The Individual

To each one who has musical genius in either the vocal or instrumental sphere, there should come a conviction, an aspiration, and a consecration which will issue in a serious and continued effort to develop the gift to its largest capacity and usefulness with the same passion that a minister cultivates his gifts. Because when developed that gift will mean so much to Christ's kingdom, the individual who has it would be sinfully negligent if he failed to increase its efficiency and effectiveness. This applies especially to young people. In every congregation there are young men and women who ought to count their voices and musical powers as life assets, and therefore should train these powers to their utmost. They may or may not make music the great business of their lives, but their musical

potentialities are too valuable to remain undeveloped.

The Church

Music in a church is not simply a matter of a few persons singing, or playing the piano, or furnishing music with instruments; it is a matter of church culture. The church worships and praises and ministers through her music, and it is impossible for any one to do it for her, or for a few of her membership to do what she as a whole should do. Quite generally we recognize that the church as a whole should be developed and trained in Christian ethics, religious truth, in the graces of giving, in world-wide missions, and we should recognize just as clearly that she should be developed and trained musically. This should not be left to others outside.

We may delight to have four or more special voices in the choir loft, and their singing may be scientific and a real ministry to those who hear. A vital part they may take, but only a part. We cannot hire them to do our praising for us. We should have them to lead the congregation to better singing, but never to take the place of the congregational singing.

The Congregational Choir

Recently a chorus director said to his pastor: "My heart is passionately set on having a choir of

at least one thousand voices in our church. That is, to have a congregational choir with each member occupying a seat in the auditorium and facing the pulpit instead of facing the congregation in concert fashion; a choir made up of people who sing from the heart and are inspired by the Spirit; a choir which is under musical training every Sunday and seeks to become proficient scientifically and religiously in this divine service of song. This congregational choir should have forty or more trained singers in a chorus, with four specially trained voices to sing the solo parts who would lead it. If these combined choirs of congregation and chorus should sing an anthem once a month, it would be a triumph in congregational singing, would be a greater drawing power than anything yet devised, and would inspire even greater sermons from our pastor." To the pastor's mind he expressed a true ideal and one that is attainable. He also suggested that some Sunday evening the entire congregation of people be asked to stay that they might be trained as a great congregational choir. Why not? Think what this would mean to the congregational singing of the country, if it could be adopted and worked out in every church.

Paul, in his letter to the Colossians, writes: "With psalms and hymns and chants inspired by the Spirit, be your hearts singing ever in thankfulness to God." (Translation by Arthur Way.) This was his thought of congregational singing, his

ideal of spirit, passion, and method. With many denominations, the responsive reading of the Psalms has taken the place of the simple chanting, which was the synagogue method of singing used by Jesus and his apostles and by the first Christian congregations. It is a question as to whether we have lost or gained by the change. The chorus director already quoted says: "If the words of Jesus, or the text of the Psalms, could be given the same attention and significance in hymn or anthem which they usually receive in responsive reading, the change would be a gain." He adds: "The preference for formal melody, based upon poetical forms of structure, made the hymn supreme. Six hundred thousand hymns and spiritual songs have been written for the Christian church since the time of Saint Paul. Not over ten thousand have survived in practical use. The church has a printed record of less than one thousand in the hymnal. Our congregation uses but three score of these. The best known twenty we sing magnificently. It is not necessary to name them. The next twenty are sung half-heartedly, and the third score indifferently. When the pastor goes outside of this limit, even the choir and quartet become faint-hearted and tone-timid, the only members of the congregation worshiping God according to the ideals of Saint Paul being the ten fingers and two feet of the organist. And yet our congregational singing is the best in the city."

This suggests that there is need of training our congregations in the science of singing hymns. The people as a whole should be made acquainted with the great hymn-writers, made to feel the significance of the words in singing, and trained in the art of toning and expressing those words correctly and therefore religiously. "We should make the church hymnal the musical text-book of the church and the Bible school and the young people's society, and keep on the outside of the church all musical gargoyles and secular rhythms. There are but two sources of effective melody—first, those emotions which express themselves in movements of the body—secular gesture—the dance; and secondly, those emotions which express themselves through the mind in the spoken word—let the words of Christ sing—these should indicate the melody of hymns by means of their inflections, rhythm, and punctuation, in emotional expression. Religious words set to dance rhythms other than the march should never be used. As so many hymn-books for young people contain them, the necessity for selection—choosing the good tunes—becomes apparent. Leaders of all young people's gatherings must be taught to select music intelligently." Poor music may completely destroy the force of noblest words.

The Chorus Choir

The chorus choir has a vital and a large place in the musical development and ministry of the church.

In a large church there should be a chorus choir composed of the best-trained singers of the congregation for the regular church services; then one among the boys and one among the girls, the last two forming a combined chorus for use in the Bible school, and often singing separately or together in the church just before the pastor's address to the junior congregation. Each of the singers in the church and congregation should be enrolled in some choir.

Volunteers

The members of these choirs give their services. They should concentrate largely upon this service for which they are specially fitted. Their service in this department should be considered a contribution to the work of the church. The training they receive is a real remuneration for service rendered. The large and efficient choirs that prevail in Germany lend great inspiration to religious meetings. The choirs everywhere give their services, including conductors and organists. The best single choir that aided the great Zurich Sunday-school Convention in 1913 was that of a local Baptist church.

Results in Choir Culture

The fruitage of a well-trained chorus choir is abundant. The inspirational value to the congrega-

tion is inestimable. What is more thrillingly uplifting than the work of an ably conducted large chorus, which efficiently renders the noble oratorios, anthems, and hymns of religious music? The chorus awakens the congregation to its musical opportunities. But the special value is in the ministry of music to the choir-members themselves. Some of the evident results are: the holding of many to church life and ministry, salvation of many a young life, development in refinement and general culture, development of real Christian character, discovery of musical potentialities, voice, and genius, encouragement of the timid prospective soloist, development of the deficient through training in sight-reading and the fundamental principles of music and harmony, the making of musical leaders.

In the Old Cambridge Baptist Church of Cambridge, Mass., there has been a chorus choir for some thirty years. Its value has been thoroughly tested, and the testimony from those who were in it and from those who have followed its history through the many necessary changes which time forces is strongly corroborative of what is written above. Fifteen persons who came into the choir with very little, if any, previous musical training have gone out from the choir efficient singers and have taken positions as prominent soloists, directors, and leaders. These fifteen and many others have gone from the choir as church-members. The

atmosphere of this chorus was emphatically religious and led its members to unite with the church.

In some churches where it is impossible to have paid singers, the music depends largely upon the young people. In small churches the young people could secure a leader and actually organize the choir, after consulting with the pastor. They could hardly render a greater service, and their faithfulness would be appreciated by the entire congregation. It will be arduous labor. It will test ability, patience, and every Christian grace to maintain a choir, but the young people can do it if they will. The church, however, ought to secure the leader and trainer.

The Minister of Music

When it is possible a man should be engaged to have charge of the entire musical development of the church. He may be named "the minister of music." He should give practically all of his time to cultivating the field of the church and the Bible school in the interests of music. He would train the various volunteer choirs, and the paid quartet (if one can be afforded). He may be the organist. He will lead the singing at prayer-meetings, in the Bible school, and the services of worship. It is his business to develop the church musically as it is the pastor's business to develop the church religiously. He is on the lookout to find musical talent. He will also train the orchestra. Very much

depends upon the personality and ability of this man, just as in the case of the pastor. Therefore he should be a musical scholar and a popular leader. Young people should prepare themselves for this dignified and important position.

The Abundance of Good Music

No realm of art is richer than that of religious music. Many great composers, such as Handel, Haydn, Mozart, and Mendelssohn, gave most of their time to it. Others like Beethoven and Gounod wrote much of an exquisitely worshipful character. Men and women of genius like Dykes, Elgar, Barnaby, Farmer, Bach, Parker, Crosby, Havergal, Carey, Wesley, and Doane have written anthems and hymns. Churches and choirs have little excuse for singing commonplace and sentimental music.

The Service of the Music Committee

Persons who have some idea and appreciation of religious music and its place in the church should compose this committee. They should work for the musical development of the church along the lines indicated, often consulting with the larger advisory board of the church regarding plans. That is, the policy of the church in musical affairs should not be decided by any four or five people, but by the larger board. All should study music from the religious point of view, and seek to realize

high ideals in the church. In the Music Committee there should be at least one from among the young people.

The Bible School

The musical cultivation of the church should begin in the Bible school. From the kindergarten grade to the adult department, the scholars should be religiously and scientifically trained in music. When some great hymn is sung, its writer should be mentioned and at times some record of his life and work should be given. The fundamental idea of religious music should be emphasized, and the significance of the words as well. Avoid the use of cheap and trashy song-books. Words and music unworthy of religious thought and feeling have no place in the Bible school. Excellent Bible-school hymnals are available.

The Orchestra

An efficient and well-trained orchestra is a valuable acquisition to the Bible school. It not only helps the Sunday session, but renders a vital service at social functions and picnics, and is in itself a veritable school for the young people who can play musical instruments. It should be organized to furnish a place for talent to be consecrated to Christian service, and every one with such talent should be urged to join it and serve through it.

How the Young People May Serve

In the Choir. By uniting with some choir in the church, giving the service without pay, being faithful in attendance, being conscientious in work, singing religiously, singing the message of the song, singing with soul feeling, being loyal to the leader, preserving harmony, being above envy and jealousy, being helpful to other members, securing new members.

In the Congregation. By singing the best that one can, helping to make up the congregational choir, encouraging the special choirs in their work, listening for prospective choir voices among those of the congregation, assisting the choirs in their efforts to cultivate the church musically, securing funds for new song-books, making the song service a religious service, listening reverently while others sing or the organ is being played.

In Other Fields. By becoming a member of the orchestra, singing at funerals and on special occasions, singing to shut-ins, leading the singing in young people's society or Bible school, presiding at the piano in some department, singing at work every day, arranging for musical evenings at the church, developing a men's or ladies' quartet.

Read: "Modern Music and Musicians," Vol. II, Elson; "The Organ and Its Masters," Lahee; "The Story of Music" and "How Music Developed," Henderson; "Lyric Diction," Jones; "The Art of Singing," Santley; "Practical Church

Music," Lorenz; "Hymns and Hymn Writers," Campbell; "History and Use of Hymns," Breed; "The Story of the Hymns," Brown and Butterworth.



Quiz

Is there a devil in the organ-loft? Define the field of music in its nobler uses. What is the duty of the individual as to musical ability? How shall the church be educated in music? Tell of the possibilities of a congregational choir. Compare the services of chorus and volunteer choirs. Tell results from choir culture. What is the function of a minister of music? What is the work of the Music Committee? Tell the place of music in the Bible school. How may young people serve in the field of music?

XI

THE FIELD OF FELLOWSHIP AND FROLIC

Christianity the Social Religion

We are social beings. The Robinson Crusoe individualist is an abnormal person. The church is a fraternity, with Jesus Christ the central personality. We associate around him. It is the church's business to extend this fraternity, to group people around Jesus, in every legitimate way making the most of the social instinct of men. Christians have a peculiar social responsibility; it is their work to make man's social life wholesome and happy. The person naturally retiring should cultivate the social side of his nature in order to serve. He cannot hire others to do it for him. Each church should emphasize fellowship, and develop it assiduously.¹

An Old-fashioned Grace

Paul, in writing to the Roman Christians, admonishes them to give themselves to hospitality. (Rom. 12 : 13.) Hospitality is the giving of oneself and one's means for the good of others. To withhold what we have is selfishness. To shut ourselves up to ourselves and our own families is a

¹ See "The Social Element," by E. M. See; "Social Work," by W. M. Wood; and "The Social Spirit," by G. J. Fisher.

sin. Hospitality is an evidence of love and thoughtfulness. In the church where the people manifest this spirit gladly there is generally marked success in the work. Nothing wins people more than the consciousness that they are invited to homes and otherwise hospitably treated out of a genuine spirit of love and a real desire to make others happy. The most indifferent can be won in this way.

A Powerful Magnet

Every real Christian carries with him a magnet—friendliness. There are always those who need a friend. A barber told of his struggles to make his business a success, and how one man befriended him constantly with loans of money covering a period of five years until he could manage without his help. He said, "If ever a man had a true friend, I am that man." He spoke in passionate terms of his appreciation of him. Friendship is a magnetized social experience. Friendliness is the quickening of a Christian social consciousness into action for the good of others. Reality is essential in it. Never mercenary, it is always expressing itself in service. Such friendship makes sociability divine.

The Church a Social Committee

Of course there should be special reception committees to meet people as they enter the church building. The very best and most influential men

should compose one of these. A greeting from such men produces a lasting impression upon the newcomers. But the whole church should be a Reception Committee, and the young people especially. Every one should be alert to make everybody else at home.

Meeting Angels

He who watches for strangers, approaches them pleasantly, and extends his hospitality courteously, will always render invaluable service, and will sometimes meet with angels.

Joseph Rogers, a locomotive builder of Paterson, N. J., made only one visit to the Metropolitan Museum of Art in New York City. An attaché of the museum, having no knowledge of Mr. Rogers' identity, patiently and politely answered his questions, and with thoughtful consideration described the beauties of that storehouse of treasures of art. A few years ago Mr. Rogers died, and made the museum the residuary legatee of his estate, and from this source the museum is about to receive between four and five million dollars.

The lesson is not that we should be looking for angels, but that we should be sure friendliness and hospitality are characteristic of our lives. Be certain that Christ's love is in the soul, that every smile expresses reality, that every hand-shake manifests a heart-beat, that politeness is not simply policy, that friendliness is above utilitarianism, and

that every attention is given because of actual interest in the other. Then angels will be found as easily as nuggets in a gold-mine.

Social Gatherings and Activities

Church constituencies are not all alike, but generally speaking, there is a large field for service in social activities. This is particularly true in large city churches, in churches where numbers of young men and women are members, where many are from poor or moderately furnished homes, where father and mother are busy all day providing for the family and too tired or busy at night to make the home attractive for the young people. There are many lonely people, both young and old, who need this ministry. The church would fail if she neglected to provide for this need. The social committees of the many organizations in the church have a very important task to perform, but a special obligation rests upon the young people.

The Fireside Social Hour

Rev. A. A. Stockdale, of the Union Church, Boston, has inaugurated a social hour on Sunday afternoons for the many young people who live in the lodging-houses around his church. It has been styled "an herb for loneliness." It counteracts the dreary hall bedroom. It is always in a cozy, homelike room in the church, where there is a large fireplace. Songs, prayer, stories, and cheerful chats make up

the informal program. Oftentimes Mr. Stockdale invites the young men to his home. It is resulting in much good. Here is a field where young people may serve as helpers. No preacher can do the work alone.

The Test of a Christian Social Event²

Will it interest the disinterested, give cheer and comfort to the lonely, furnish wholesome fun and frolic, culture the finer sensibilities, obliterate class distinctions, establish dignity between the sexes, be recreative, reduce prejudices and cultivate sympathies, make for harmony and peace, aid in securing the religious approach, attract the people to the church, furnish opportunity to enlist people in church activities?

The Class Socials

Without doubt the emphasis upon class socials militates against the general church social. Yet these gatherings at the homes and the church parlors are of inestimable value to the people who attend them. In a large church it is impossible for any one to know all the people, and the newcomer is liable to be lost in the crowd; so the class-social gatherings are the means of saving many to the church and furnishing them with a delightful acquaintance list.

² See "Folk Festivals," by Mary M. Needham; "Social Evenings," U. S. C. E.; "Social Activities for Men and Boys," by Chesley.

The Automobile

In this day of the motor-car new opportunity for service appears. The auto should not be used selfishly. It can be made of great help to a pastor. Recently a good Baptist said to his pastor: "I want you to know that my car is ready for you two afternoons a week, if you should like to use it in calling upon your parishioners." It is needless to write that the pastor used it and was grateful for it. Then think of the hospitality which may be extended by the car. Each owner should ask himself, "How many newcomers in my church have I invited to take a ride with me in my car during the last year?" Consider the semi-invalids and people in moderate circumstances who could be given a ride so easily. Thoughtfulness here is to be commended highly. "Auto-hospitality" makes a lasting impression, and is a winner to-day. Give a good account of your "auto-stewardship." Young people could suggest a possible service to those who own cars.

The Gastronomic Approach

The banquet, supper, lunch, and tea have come to have a vital part in the life of the church. To provide for these, every modern church has its complete kitchen equipment. To some this is a deplorable fact, for it argues that man is becoming carnal and losing his spirituality, while to others it is a recognition of the religiousness of satisfying

human needs, and the psychological occasions for emphasizing Christian opportunities. The truth is that the church serves socially and religiously as she gathers her forces from time to time around the festive board. We are not obliged to get our people to attend a banquet before we can reach them in the interests of the kingdom, but there is a real function in the "gathering about the table," and our faithful women and young people who serve on these occasions are to be commended highly for their labor of love.

There are a number of young laymen in our churches who are appreciating the privilege and power of inviting newcomers and single young men in the congregation to the home for dinner or of lunching with them on a week-day. An official in a certain church has won more than a score of young men to Christ and the church by entertaining them at his home. Hospitality of this sort is especially effective. Many who seldom speak at a prayer-meeting might express their religious life in this way easily.

A Religion of Frolic

Life has its jolly side. Laughter is not only natural, but medicinal. "A merry heart doeth good like a medicine" (Prov. 17:22).³ The relaxation of frolic is most beneficial to young and old

³ Henri Bergson has written at length upon this in his book, "Laughter, or the Meaning of the Comic."

alike, particularly to those who are experiencing the nervous strain of the commercial, educational, and domestic world. Frolic is recreative. Because of this it is religious.

There is nothing incongruous between amusement and religion when properly adjusted. The fun-loving boy is as God would have him be. The rollicking girl who enjoys life to its full is the delight of angels and men. The praying youth and playing youth go hand in hand. They are not asked to separate that one may be Christlike. Neither denounces the other as secular. Goodness is not necessarily opposed to gaiety. Piety and play are not to be divorced. We hardly refer to Puritanism as a synonym of gaiety, but one of the most fascinating pages in all literature, to the one whose heart is young, is found in "Green's History of England" (Vol. II, page 145), where the historian describes the youth, John Milton, who was reared in a Puritan home of the highest type. In this home gaiety, poetic ease, and religion were beautifully blended. Milton's home, tutor, and school were rigidly Puritan, but there was nothing narrow or illiberal in his early training. His enjoyment of the innocent gaiety of life stands in brilliant contrast with the gloom and sternness which strife and persecution fostered in the later Puritanism. He revelled in the "jest and youthful jollity" of the world around him, he could join with the mirthful company naturally, and look pleasantly on at the village

fair, "where the jolly rebecs sound to many a youth and many a maid dancing in the chequered shade." There was nothing ascetic in his look, in his full face of a delicate, yet serious, beauty; he was a human boy and enjoyed the frolics and pleasures of this life with a keen relish for the pure and the innocent and the beautiful. Among our youth to-day are many Miltons who make the earth ring with their songs and laughter and jollities, as they live the happy life that God would have them. Blessed are those parents and those adult church-members who appreciate the function of frolic in the world and make provision wisely to direct it to God's glory and man's benefit.

While amusements will be incidental and subordinate to the church's supreme function, yet she has a mission in this realm, one that she has no right to taboo or neglect. She is to overcome the effect of the vicious amusements of the world. She has been too negative; now she should be positive and constructive. She is to educate the young people in taste, proportion, and discrimination. Play needs to be controlled and directed. To direct it properly and wisely is to be the church's anxiety. Here is a large field for well-balanced young people.

A Recreation Creed

Rev. Herbert A. Jump, who, if we remember rightly, was a star on the football gridiron in his college days, writing in "The Advance," gives what

he calls "A Young Man's Recreation Creed," which is a good thing to pass on:

I will never patronize an entertainment that brutalizes a man or shames a woman.

I will always do some part of my playing in the open air.

I will not be merely a lazy spectator of sport; I will taste for myself its zest and thrill.

I will avoid overamusement, as I pray that I may be saved from overwork.

I will choose the amusements that my wife can share.

I will not spend Sunday in caring for my bodily pleasure so much that I forget my soul and its relation to God's kingdom.

I will never spend on pleasure money that belongs to other aspects of my life.

I will remember to enjoy a boy's sports again when my boy needs me as a chum.

Amusements in the Church Building

Every church should provide a room where the young people may gather for their amusements and good times; a room in the church building is best. Every large church should have a director of amusements. A capable person can make this service of fun and recreation a great help. There should be a committee to pass on the character of amusements to be allowed in the recreation room; generally speaking, any amusement legitimate in the home would be suitable in the rooms of the church.

In this entire matter let each pastor and each church decide what is wisest for them in their

neighborhood, but save the young people anyway! The older young people should serve the boys and girls in conducting the amusements and caring for the game-rooms.

Athletic Sports

The church gains with the boy as she makes it plain to him that his desire for athletic sport is not incompatible with his purpose to follow Christ. She gains still more as she practises this precept by connecting his sports with his religious education. Let her arrange for the expression of his athletic impulses. Of course she must guard herself in the matter, and not allow the Bible school to become a center for sport only, or the church calendar to be similar to the "sporting pages" of the daily newspaper. But she may, with discretion, make room for sports so popular with youth, and even give a page in the Calendar every two weeks to athletics. The modern Sunday-school has its athletic department, and under wise management can be made contributory to Christian culture. A committee of young men should be appointed to take charge of this department. The pastor should be a "religious sport" with his youth, be a boy once more, and keep it up until he dies.

Summer Camp

The Young Men's Christian Association and the Young Women's Christian Association have insti-

tuted camps for boys and girls, but where it is possible there should be a summer camp for the members of the Bible school and congregation of each church, at least each large city church. One such camp enterprise has rendered inestimable service. This summer (1913), the former camp scheme, which included simply the renting of certain lake-shore grounds at a near-by resort, has been enlarged; the young people have raised a thousand dollars with which to purchase a large shore lot (almost an acre) and to equip the camp with a permanent building and tents. The property is owned by the church, held by the trustees, is managed by a competent committee of seven men, and is under the direction of a young man who makes this his special work. The camp is for the use of all. The boys are given two weeks there, and then the girls have two weeks, all under careful supervision and with religious training. A Young Men's Christian Association program is carried out, with morning prayers and Sunday religious exercises. Camp-fires and charades and all sorts of innocent frolics are enjoyed, besides bathing, boating, baseball, and fishing. The camp is open from July first to September first. It is available for the people of moderate circumstances to whom a week's outing at low cost is of great value. The older young people are not only enjoying the camp, but serving others through it. In fact, the young people are managing this camp, securing money for it, and making it a suc-

cess. The summer is too short, the lot too small, for those who wish to attend.⁴

The Annual Picnic

The annual social outing and frolic of the church and Sunday-school is one of the most attractive and inspiring events of the year in a church where one and all do their utmost to make it such an experience. It should be the outing of the entire church and congregation and Sunday-school. It must not be considered a small party affair or entirely for the small children, although the effort should, of course, be concentrated upon them and everything done to give them a good time. Let every member of the church and congregation make it a point to be there and to enter with zest into every feature of the occasion. The group plan for lunch may be adopted, primary department in one section, junior in another, intermediate in another, and large groups of the older ones near-by, with class reunions all around. Let there be a wide-awake manager of sports. Have something new each year, and where it can be afforded have a band of at least ten pieces to accompany picnickers.

The Great Objective

We should not forget that there is a divine objective for us to keep in mind in this fellowship and

⁴ See "Camping for Boys," published by Y. M. C. A.; "Camping for Girls," published by Appleton.

fun. It is nothing less than to touch people in the interest of their deepest needs and to make progress in the work of the kingdom by mutual interchange of ideas and the sympathetic touch of human spirits. It is more than simply to make people temporarily happy; it is to bring man into vital touch with God the Father through Jesus Christ and to establish him in the fundamentals of Christian living.⁵

How the Young People May Serve

By developing the social side of the nature, by developing the graces of hospitality and friendliness, by being on the watch for strangers and being particularly courteous to them, by giving time and thought to social gatherings, by studying such books as are recommended in this chapter, by holding up high standards in these activities, by arranging for suppers and banquets in the church life, by serving at the tables when opportunity offers, by entertaining young people at the home, by inviting young people of the neighborhood to the social gatherings, by realizing the place that frolic has in life, by adopting and practising a recreation creed, by being careful to cooperate with the pastor in his plans for social work, by taking charge of the sports in the church life, by editing an "athletic page" in the church publication every month, by cooperating

⁵ See "Social to Save," by Amos R. Wells, U. S. C. E.

with the church summer camp committee, by keeping in mind the great objective in all this activity.



Quiz

What can you say of Christianity as the social religion? What place has hospitality in the church? Tell of the worth of friendliness. What are the opportunities for social service in your church? Name the test of a social event. How may the automobile serve? What service may be rendered by banquets? What is the relation between religion and fun? Give a good recreation creed. What amusements may be held in the church building? Name the great objective in fun and fellowship. How may the young people serve?

XII

THE FIELD OF DENOMINATIONAL ACTIVITIES

The Best Baptists

The best Baptist is the kingdom Baptist. There are big Southern Baptists, and large Northern Baptists, but the kingdom Baptist is greater. There is nothing provincial about him; he knows no geographical limitations; standing on the highest peak he beholds the world before him. His are the vision, the consciousness, the conscience, the activity, of a member of the kingdom of God. Riding over division lines with ease, he makes for the kingdom always. How many like him are in your church? Are you one?

The Know-nothing Baptist

A Baptist ignoramus is a misnomer, a religious paradox. The big Baptist will be intelligent regarding the great world movements of the kingdom and the part his denomination is taking in them. He cannot grow unless he reads, and he cannot read unless he subscribes for the denominational journals. These papers are published to build up kingdom Baptists, and deserve heartiest support of all the Baptist constituency. In every church there should

be an aggressive committee to canvass the homes and secure subscriptions to a denominational weekly and to "Missions," our splendid Baptist missionary magazine, that as far as possible every family may be kept in touch with the development of our people's work in the local churches and through our great societies.¹

We have no space here in which to tell at length the history and object of even our larger societies. Even a swift survey, however, will help us get the big Baptist's outlook upon his world of denominational interests.

American Baptist Foreign Mission Society²

One hundred years ago a letter from India from Adoniram Judson electrified and united the scattered Baptist churches of the United States and started our denomination upon its world-wide mission. He suggested the formation of a Baptist society for the support of missions abroad, and offered himself as its missionary. From that small beginning, with a single missionary, in one country, the Society's work has widened through a series of wonderful providences, till now it has multiplied centers in Burma, Assam, India, China, Japan, Africa, and the Philippines, and in several European countries. "In 1912 there were 722 mission-

¹ Read: "A Short History of the Baptists," by Vedder; "A Restatement of Baptist Principles," by Jones; "A Baptist Manual," by Soares.

² Headquarters, Ford Building, Boston, Mass. General Secretary, Emory W. Hunt, D. D.

aries, 7,862 native workers, 2,589 organized churches, over 4,500 meeting-places, and 290,348 members. The Society preaches the gospel through its missionaries and native helpers, heals the sick through hospitals and dispensaries, scatters the printed page through the press, gives the people Christian literature in the language of the common people, through the translator and the writer, trains the children and young people through many day-schools, academies, colleges, and theological seminaries, and trains the hand to work through industrial schools."

American Baptist Home Mission Society³

Luther Rice, a companion of Judson, returning from India, became deeply impressed with the importance of the Mississippi Valley as a mission field. Others, to whom he communicated his vision and enthusiasm, secured the formation of our home mission organization in 1832. Into the rapidly settling West missionaries were sent. Churches in their early struggles were given help in maintaining religious services. From the Church Edifice Fund the Society has aided in the erection of more than two thousand churches in the West. During the Civil War missionaries and teachers were sent among the homeless illiterate refugees from bondage; afterward this work widened in the establish-

³Headquarters, 23 East Twenty-sixth Street, New York City.
General Secretary, Henry L. Morehouse, D. D.

ment of schools throughout the South for the training of Christian leaders for the Negro race. The influx of immigrants has brought to our doors a vast foreign mission field in which the Society's representatives preach the gospel to twenty nationalities. In 1899, after the Spanish-American war, work was begun in Cuba and Porto Rico, with quick returns, so that now, where Baptists were almost unknown a few years ago, we have over a hundred churches, five thousand members, numerous church edifices, and Christian schools. In Mexico and El Salvador, and among the Indians of our Southwest, much is being done. The Society's motto is, "North America for Christ."

American Baptist Publication Society⁴

This organization grew out of the conviction that the printing-press should be combined with the preaching of the gospel in proclamation and defense of Baptist views of truth, and in the evangelization and education of the world. Established in 1824, for the first few years its work was small, but in 1840 it began to employ colporters in the distribution of Bibles, tracts, and other literature, and from that time has advanced with strength. In 1850 it began its Sunday-school work by the publication of distinctively Sunday-school literature and the employment of Sunday-school missionaries, and is

⁴ Headquarters, 1701-1703 Chestnut Street, Philadelphia, Pa. General Secretary, A. J. Rowland, D. D.

now issuing thirty-two periodicals and has forty Directors of Sunday-school and Young People's Work in the field. In 1891 its first chapel car was put in commission; and now there are six cars, sixty colportage wagons, eight autocars, and three colportage boats. A seventh chapel car, of all steel-construction, is now being built. Two new departments, one of Education, the other of Brotherhood, are engaged in training Baptist young people for more effective service in the church and the community. As the Bible Society of the denomination, it revises, prints, and publishes the Bible in all the languages used in America. It is a missionary organization throughout. Its function is to issue wholesome literature, and to see that this is distributed as widely as possible. To make its work more effective it employs its missionary force.

Woman's American Baptist Home Mission Society⁵

Appeals from the Indian woman on the plains, from the Negro woman launched suddenly into freedom, and from the foreign woman in America brought this Society into being in 1877. At first there were two organizations, one in Chicago, the other in Boston; but for efficiency's sake the two were combined in 1909. To-day the consolidated Society has one hundred and eighty-four missionaries working among people of every tongue, in

⁵ Headquarters, 2969 Vernon Avenue, Chicago, Ill. President, Mrs. A. G. Lester.

every Northern State, at our three ports of entry, New York, Boston, and San Francisco, in Mexico, Cuba, and Porto Rico, visiting in the houses, conducting kindergartens, Bible and industrial schools, while one hundred and fifty-three teachers and matrons are in schools for the Negroes, Indians, and Chinese, in Cuba, Porto Rico, Mexico, and Alaska. The Society maintains a missionary training school for young women (in Chicago). It cooperates with State Conventions in the support of young women as general missionaries, who work under the direction of the State superintendent, especially in the Western States; and also with the city mission societies, striving to meet the foreign problem in our crowded cities.

Woman's American Baptist Foreign Mission Society*

Two foreign missionary societies of women, each of which had been in existence more than forty years, have combined to form this organization, action having been taken in May, 1913. The original societies came into being at the call that single women, unburdened with cares of family, should be sent to the women of heathen lands, because homes and women in the Orient were inaccessible to men missionaries, and these homes were strategic points in missionary endeavor. Together, the women of the East and of the West have been raising annually about three hundred thousand dollars;

* President, Mrs. Helen Barrett Montgomery, Rochester, N. Y.

they support scores of missionaries on the field, many native workers, a great network of schools, and several hospitals.

Our Southern Sisters

The Baptist women of the South are organized in one great society known as the Women's Missionary Union, auxiliary to the Southern Baptist Convention. At St. Louis, Mo., in May, 1913, they celebrated their twenty-fifth anniversary.

The Baptist Young People's Union of America⁷

In July, 1891, this organization took shape. The Union has sought to bring together into one great federation the young people of the Baptist churches of the United States and Canada, without dictation as to the name they should carry or the constitution under which they should work. Its object is the unification of Baptist young people, their increased spirituality, their stimulation in Christian service, their edification in scriptural knowledge, their instruction in Baptist history and doctrine, and their enlistment in missionary activity through existing denominational organizations. The aim to strengthen the denominational tie in every young life has been furthered by annual international conventions. The purpose to increase the efficiency of young people in the local church is sought by promoting study

⁷ General Secretary, Rev. Wm. E. Chalmers, 1701 Chestnut Street, Philadelphia, Pa.

courses, instructing in methods of work, and urging the Standard of Excellence adopted by the Brooklyn Convention and recommended to all young people's societies. This Standard affords a comprehensive and challenging program that gives direction and determination to many societies.⁸

The Northern Baptist Convention

This is the general organization of Northern Baptists. Previous to its formation our denominational societies had their annual meetings to which the churches sent delegates, but there was no congress of Baptists that gave coordination and unity to the different lines of denominational work. In endeavor to meet this need the convention was provisionally organized in Washington, D. C., May, 1907, and became a permanent body in Oklahoma City, May, 1908. Its purpose is to "give expression to the opinions of its constituency upon moral, religious, and denominational matters, and to promote denominational unity in efforts for the evangelization of the world." It is composed of delegates to annual meetings, appointed by churches and Baptist State organizations, and of the officers of cooperating organizations.

The general denominational societies became cooperating organizations by complying with certain conditions. Every delegate to any annual meeting

⁸ See the new books: "The History of the B. Y. P. U." and "Baptist Young People at Work."

of the Convention is an annual member of the societies cooperating with the Convention. This enables the churches to direct the work of these societies, and also makes the churches responsible for their support.

In addition to foreign, home mission, and publication work, the Convention also has undertaken the care of aged ministers, the improvement of our educational work, social service, the development of moral and religious education in churches and Sunday-schools, the promotion of the brotherhood, the laymen's missionary enterprise, and young people's work.

The Convention serves the constituency as the smaller State organizations and district associations minister to their constituencies. It has no judicial or legislative power, and aims to unite all Baptists in the promotion of common interests, while the independence of the local churches is carefully guarded.

The Southern Baptist Convention

The origin of this body takes us back to the differences that slavery made in the thoughts of the North and the South. To Baptists of the North it seemed wrong to send persons who approved of slavery as missionaries to the heathen. To brethren of the South it seemed unjust that Southern men should be expected to contribute to foreign missions, and yet have no representative of their own in foreign fields. A separate convention was

finally organized at Augusta, Ga., in May, 1845. Two Mission Boards were appointed. The Foreign Board established missions in China and Japan. The Domestic and Indian Mission Board sent missionaries to the Indians in Indian Territory and elsewhere in the South, assisted weak churches, and developed work on the frontier and in sparsely settled communities. During and after the Civil War both boards were seriously crippled in their work. But with return of prosperity to the South great increases in contributions and great extensions of the work have been witnessed. Abroad there are missions in China, Japan, Africa, Italy, also in Brazil, Argentina, and Mexico. The Home Board conducts missions in Cuba, as well as home mission work proper in various parts of the South.

In 1890-1891 the Sunday-school Board was created, to publish lesson helps and other literature for Sunday-schools and to promote the organization and development of Sunday-schools and of young people's unions.

The Southern Baptist Theological Seminary is vitally connected with the Convention, which has the right to nominate trustees as vacancies arise in that body. The seminary also makes report of its affairs at each annual meeting of the Convention.

Canadian Baptist Convention

The Baptists of Ontario and Quebec are organized under the Convention, with president and other

regular officers. There is an Executive Committee which conducts the business of the Convention. All of the work of this Convention is arranged under different boards. There are the Home and Foreign Mission Boards, the Publication and Sunday-school Boards, the Christian Education and Church Edifice Boards, a committee on young people's work, and the various women's boards.

Maritime Provinces

The Baptists of these Provinces were not organized previous to 1800. When organized, they became divided under Free and Regular, but are now happily together under the name of the United Baptists. The work is carried on by the United Baptist Convention of the Maritime Provinces (Nova Scotia, New Brunswick, and Prince Edward Island). The boards to govern the missionary, educational, Bible-school, and young people's work are constituted about the same as in Canada.

The Baptist Union of Western Canada

The western half of the Dominion of Canada is organized into one convention known as the Baptist Union of Western Canada. It includes the Provinces of Manitoba, Saskatchewan, Alberta, and British Columbia. Each of the four provinces has its own convention, but the general work of the denomination is carried on through the larger body. This convention has its Home Mission Board, its

Sunday-school Board, its Educational Board, and cooperates with the other conventions of Canada in a common work for foreign missions.

Summary of Statistics of Baptist Churches Throughout the World

Countries	Churches	Pastors and Missionaries	Members	Scholars in Sunday-schools
EUROPE	4,552	3,356	581,734	699,610
ASIA	1,719	1,300	186,092	89,624
AFRICA	114	167	14,785	9,867
AMERICA	58,352	43,764	5,905,006	2,730,388
AUSTRALASIA	311	234	27,594	37,627
Grand Totals, 1910	65,048	48,821	6,715,211	3,567,117
“ “ 1907	61,681	46,206	6,195,817	3,226,221
“ “ 1904	60,347	41,306	5,761,945	2,799,056
BRITISH EMPIRE:				
Great Britain, Ireland, and Channel Islands	3,080	2,132	418,680	576,448
Dominion of Canada	1,279	769	128,730	89,725
India and Ceylon	1,407	788	157,085	65,443
Australasia	311	234	27,594	37,627
South Africa	48	39	5,315	4,060
Jamaica, Bahamas, Turk's Island, San Domingo, Caicos, Trinidad, and British Honduras	252	129	52,737	38,171
FOREIGN COUNTRIES	58,671	44,730	5,925,070	2,755,642
Grand Totals, 1910	65,048	48,821	6,715,211	3,567,116
“ “ 1907	61,681	46,206	6,195,817	3,226,221
“ “ 1904	60,347	41,306	5,761,945	2,799,056

Ideally our great organizations represent the Baptist constituency of America organized for service and at work in the world, but actually they include

only a small percentage of the Baptist hosts, disburse only a fraction of our wealth, represent but the minimum of our power, and reveal only a little of what we could do; for probably not more than one-tenth of our membership is actively and enthusiastically affiliated with these organizations.

We should realize that no Baptist is a kingdom Baptist unless he is actually doing something through these societies. The call to the young especially is to "line up" as loyal supporters of these denominational activities. We must not think of them as separate from us. They are a part of us. They are "us." If they are not "us," it is our shame. But they should be more of us. They should be all of us.

Reader, are you a real kingdom Baptist? Are you helping to make kingdom Baptists, who will have a vital relationship to these great Baptist movements? Does your vision include all Christian denominations?

How the Young People May Serve

By seeking to grow into kingdom Baptists and to develop others into kingdom Baptists; by subscribing for a denominational weekly and for "Missions," and canvassing the church to secure subscriptions for both; studying the origin and genius of each denominational society, and keeping a careful record of the reports of each; recording how many young people contribute to the work of these

societies; testing the work of the young people's society as its members become kingdom Baptists and give to kingdom work; sending a delegate every year to the meetings of the Northern, Southern, or Canadian Baptist Convention, and securing reports to the society from the one sent; having a denominational day in the society life and instituting a quiz on denominational affairs.



Quiz

Who are the best Baptists? Why are there know-nothing Baptists? Name the great foreign missionary societies of Baptists in North America. Name the great home missionary societies. Tell of the field of each of these organizations. What is the purpose of the Northern Baptist Convention? Why was the Southern Baptist Convention formed? State the purpose of the B. Y. P. U. A. What place, numerically, do Baptists hold in the world? How may young people serve so as to become best Baptists?

Chicago Church Federation

Room 810—19 S. La Salle St.

